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By William Allen Harper

President Elon College, North Carolina

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By

WILLIAM ALLEN HARPER, LL. D.

President of Elon College

Author of "Preparing the Teacher," "The Making of Men," "The New Layman for the New Time," "The New Church for the New Time," "Reconstructing the Church," etc.

Introduction by

REV. PETER AINSLIE, D.D., LL.D.

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To

those who love the Lord
and are
committed to His program
for their
brothermen and for the
world and its institutions

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Introduction

THE author of this book is my friend. He belongs to that group of strong and brotherly characters that helps to bind Christians of all denominations together. Such a man is needed in these times of a divided Church. As a Christian educator he has revealed an influence and leadership that have indicated high merit in the circle of the nation's educators. He has honoured me in asking me to stand in the gateway of this volume, opening its pages to multitudes for their perusal. He needs no one to introduce him, however, for his former volumes have taken a permanent place in the thought of our time and this one is the best of all in its thorough and reverential discussion of many subjects having to do with our national life and spiritual possibilities.

There is hardly a chapter or even a subject but that it might be the theme of an entire volume. He has presented these so satisfactorily that no reader will fail to comprehend the importance of the brief discussion and will desire to go into more lengthy examination from these too brief pages, which after all is the best service a book can render.

Because President Harper and I are of different religious communions division in the Church is made more painful and manifestly more unnecessary. Our communions had their start about the same time, his a few years earlier than mine. Both communions owe a debt of gratitude to the devotion and courage of Barton W. Stone, Presbyterian minister of Kentucky, yet I wonder if Stone would have wanted us to live apart as we have done through nearly a hundred years—one party calling themselves "Christians" and the other "Disciples of Christ" and both denying the meaning of those sacred names by their separation from each other as well as their separation from other Christians and other Disciples of Christ. I have likewise often asked myself, if Thomas and Alexander Campbell had been able to see that the results of their labours would have culminated in the establishment of two distinct religious bodies —"Disciples of Christ" and "Churches of Christ"—would they not have revolted before a vision of such results? Because the "Disciples of Christ" number more than a million and the "Churches of Christ" three or four hundred thousand, does not mitigate the conditions. It is the fact that in the list of religious bodies there are now three additional bodies—President Harper's, known as "Christians," mine, known as "Disciples of Christ," and "Churches of Christ," that went off from the Disciples because there

could be found no Scripture for the support of missionary societies and instrumental music in churches.

It must be recognized, too, that Barton W. Stone, Thomas Campbell and Alexander Campbell did more for Christian unity in their single lifetime than the three bodies combined have done since in their entire history of a hundred years or so. This raises the serious question as to whether we are to go on through the coming years separated among ourselves and separated from other Christians and other Disciples of Christ and other Churches of Christ, every day dishonouring the cause for which we stand by our separation and denying brotherhood among the saints, which has been the motive power in Christianity from the days when Jesus was in the flesh. No angel will stand with flaming sword forbidding us to advance nor will a dumb ass speak in man's voice to show us our folly, but there is a fearful judgment accumulating against the whole Church in which we in particular will share.

It is not of primary importance whether any one of the religious bodies now enumerated in the United States census continues its existence. The primary things have to do with the social side of religion, not its theological side, which will always be for a few, while the social side will always be for the multitudes. Jesus showed His friendliness for the social over the theological

when in the flesh and I suppose He is the same to-day as He was then. The things that must interest us now are the things that came in His thought when on earth. These things had to do with the great principles of brotherhood, a term never to be confined to a single religious body, which is always rank sectarianism, but brotherhood for all mankind and especially for all those who find in Jesus the Saviour of the world; of service in ministrations that know no limitations of creed, race or society; and of faith that makes daily God's immanence among men and women in the friendly attitude of Father and Friend.

We must think differently if we would be different in our attitudes and approaches. The Church has often preached to the world to change and it is an altogether proper call, but the Church herself must change by genuine repentance in her attitudes and approaches. She needs neither money nor prestige. Those things have secondary places. The Church needs an awakening to the world task for the saving of the whole world. Her change of ideas could bring this about in a single generation, for ideas are the most powerful forces in the Universe. This book recognizes this and in reverent, yet fearless spirit outlines the ideas the Church needs now to incarnate in her life.

God is the Architect and Builder of this world. We cannot comprehend His vast schemes any

more than the cardinals comprehended the vast plans of Michelangelo in his building St. Peter's Cathedral, accusing him of incompetence; but the artist declined to justify himself and kept at his task. He said, "I am not obliged to communicate either to you or to any one that which I ought or wish to do. Your business is to look after the expenses. The remainder is my affair." Our business is to clean up the filth of this world in order to give the right of way to better social, intellectual and spiritual possibilities of mankind. The remainder is God's affair.

There are wrongs to be abolished and new adjustments to be made. Our social order is out of gear. There is no standard by which it can be permanently righted other than that of Jesus. We need, however, neither to be alarmed nor discouraged. There is growth in the world. Womanhood is being honoured; childhood is being recognized without sin at its birth and its right of growth toward God; education is making universal the great facts of the world and the mind's fellowship with God; the inalienable rights of mankind are being recognized; industrial adjustments are in progress; care for the prisoner and concern for delinquents find expression in the activities of many; hospitals are being multiplied so as to meet the demands of ministrations to the sick; societies for the protection of the dumb animals are being organized; the Gospel is being

preached to all nations. These are some of the *Gesta Christi,* some of the victories of Christianity, which this book recognizes and rejoices in.

But if we look upon the things to be done we have much to do. The Church must not delay any longer her search for the paths of reconciliation; religion must have in it reality so that the love of one's neighbour must be as real as the love of one's child; the Gospel must go to the ends of the earth clothed in the sympathy of Jesus; race hatred must be removed by friendly attitude of the races toward each other; labour and capital must cease competing and learn to coöperate; education must be Christian, representing the whole community and not denominational, representing a party; war must be abolished; nations must learn to adjust their differences in international courts rather than attempting a settlement by wholesale murder, which settles nothing. As Disraeli long ago said, "War is never a solution. It is an aggravation." Napoleon said, "The more I study the world the more I am convinced of the inability of force to create anything durable." Frederick the Great said: "If soldiers were thinking men, they would not be fighting men." And here comes the thundering statement from a military man to the Church—General Tasker H. Bliss, former Chief of Staff of the United States Army, writing to the Church Peace Union under date of May 27, 1921, urged the churches to preach on reduction of

armaments by international agreement. He said: "If the churches cannot agree upon that it will not be done nor will it be done until the Good God puts into them the proper spirit of their religion. The responsibility is entirely upon the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended."

These tasks challenge us, but they are no bigger than other tasks of other generations. We can meet them and we can find the paths to victory only in fellowship with Jesus Christ, Who once lived in the flesh and now seeks to live in the flesh again by being formed in the lives of all mankind. This stirring volume will help to that larger understanding of these tasks which must lie at the basis of their solution, and for it I predict a wide reading. Nor must I neglect to point out that the divisional arrangement of the chapters will make it especially valuable to readers who have only a few minutes for reading at a single sitting, as likewise for those who will wish to use the book in their daily devotions and meditations. This book contains a vital message for the hour, one that will rejoice many hearts as they read.

PETER AINSLIE.

Baltimore, Md.

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Foreword

SOMETHING has happened in the world. Whether it is to be a shipwreck, a catastrophe, a cataclysm for the Church depends on how the Church functions in the days immediately ahead. If the Church regards her relationship to the surging issues of our time to be that of an infirmary or a hospital, it will prove to be her shipwreck. If her evangelistic message is to be satisfied with boring for tears, a catastrophe is imminent. If her social duty is to be conceived in the spirit of the man who would have his house by the side of the road and be a friend to man, then the cataclysm will presently be upon us like an avalanche.

But it may be far otherwise. This thing that has happened in the world, this uncrowning of kings and enthronement of mankind, this new birth of altruism and brotherhood, this spirit of sacrifice, this spirit of faithfulness "even to the death," may be the doorway for the Church into the largest opportunity of her history. Out of the uncertainty and restlessness of our time the Church may lead into ways of peace and serenity and calm. There is nothing wrong with our uncertainty *per se*. The wrong will come if it is not

properly directed. There is nothing *per se* to condemn in our age's restlessness. Rather we should be grateful for it as a sign of renewed life and energy, and should set about conserving it for the upbuilding of humankind. These torrential floods of furious waters are potential with energy for making the world safe for life and all its ministering institutions, provided the Church throws herself into the maelstrom in complete self-forgetfulness, drunk with the thought of the service she can render a civilization that threatens to be submerged by the very waters that properly directed may buoy it up irresistibly in all its essential qualities.

Will the Church continue to wear the white uniform of the hospital and infirmary to the exclusion of the overalls of the gardener and of the labouring man? Will she also be willing to consider herself the hotbed wherein all the herbs for the maintenance as well as the healing of the race should appropriately be grown? Will she let those bore for tears who must, but will she quicken each sturdy breast among her devotees with a passion for social redemption that shall save the individual most certainly by also saving the social order? Will she abandon her smug house by the side of the road and her circumscribed friendship for the few that come to her door-yard for help, and will she take to the highway and be the brother to all mankind?

A parasitic Church is an impertinence. The Church that has no program besides the Sunday services and the mid-week prayer-meeting is in need of a new birth or of a fire. Why are our pulpits empty in startling degree and our pews increasingly unoccupied in many instances? Is it because we have degenerated spiritually? There be some who think so and they would have us about face and return to the good old days. But they are mistaken. The methods and manners and messages of the good old days were good then; they would prove ineffectual now. We have not degenerated. We have gone forward and left the Church sitting by the side of the road. We have constructed a hard-surface road in another direction over which mankind travels now, but the Church still sits by the side of the old trail because men used to use it as the highway of life. She must abandon her house altogether and come over where the people are.

If this book has any justification, it is to give a layman's view as to how the Church may function helpfully in these years of such hopefulness. It breathes the spirit of Christian optimism, an optimism justified by the growth that has come to the cause of Jesus in the past nineteen centuries. The writer believes firmly in the Church's right to lead in the redemption of the best in the spirit of the age, in the elimination of all that is unholy and inimical. But he also believes firmly that the

Church we have to-day will not lead in those matters unless she takes to the highway of life.

This does not mean that the Church is to abandon the preaching of the Word or the Scriptures that are the charter of her being, the source and inspiration of her vitality. It does mean that she is to recognize that "time makes ancient good uncouth" and that it is useless to attempt to persuade men to adopt the view-points of service or theology which in former days satisfied the highest aspirations of men's souls. We of this day appreciate the ideals and the stalwart Christian character resulting therefrom of the men who preceded us in life's arena, and we also recognize that life cannot be static. We have accepted the progressive hypothesis. We find it works in business and we are sure it will also work in religion. The law of gravity has not been repealed, yet men fly in aeroplanes, and the theory of relativity proposed by Einstein suggests an entirely new conception of gravity itself. The laws of the spiritual nature have not been abrogated, yet men are no longer content merely to read the Bible and to sing and pray—they are conscious of a resistless urge within to undertake the greater works of which Jesus prophesied. We know that they who preceded us cannot without us and our contribution to the Kingdom be made perfect. We do not regard ourselves any more as spiritual reflectors, but as lenses to gather up the rays of God's truth

and to bring them to a burning focus on the hearts and consciences and conduct of men. We are not moons. We want our places in the sun, that the Kingdom of God through us may be advanced.

Practical ways of investing the energy of spirit that everywhere characterizes the Christian manhood and womanhood of our day must be found. Just keeping the Church organizations alive with the further thought of extending its borders, will not suffice. The old methods must yield, just as the horse has yielded to the automobile. New attitudes toward life and its problems are with us and they call for new types of action. These we must provide. Then, too, the former creedal statements have ceased to satisfy. We have not forgotten the man who was found guilty of heresy by the traditionalists of the Church, though he professed to believe every word of the so-called Apostles' Creed. They declared him a heretic, not because he did not honestly believe the creed, but because he did not interpret it their way. We must have catholicity of spirit in these days, and liberty of conscience, that bulwark of our Christian freedom.

It would be useless to attempt a systematic theology for our era. Systematic theology received scant courtesy at the hands of the Master. He never even mentioned it. But men who think for themselves have reached some conclusions in regard to certain teachings that are at variance

with the traditional view. Many conscientious men are out of the Church to-day because they hold these more liberal sentiments, which they, because they have been so taught, think the gospel condemns. This book sets forth some of these sentiments and they are shown to be in accord with the gospel and unconditionally necessary for the realization of Christ's program for the race. The Church must not hesitate to throw the weight of her influence on the side of these new conceptions of Christian truth and duty, thus liberating the spirits of those most capable of serving her interests in this new day of her opportunity and releasing for the development of mankind spiritual forces of untold fruitfulness. These sentiments will not save the men and women of this day, any more than the intellectual assent to a body of doctrines in former days was able to save those who accepted them as the guiding principles of life. But these sentiments will make it possible for men to "work out their salvation" in terms of the Christian attitude toward the problems and issues of the times. After all it is the life we live and not the doctrines we believe, that really counts, and the only excuse for doctrines is the influence they may, when honestly accepted, have in the shaping of the life.

In these days of reconstruction it must not be a patchwork, but one of remaking which the Church shall courageously undertake. Let her re-

state her faith as the Spirit shall lead and let her initiate such programs of action as shall release for the Kingdom's coming the amplest outpouring of spiritual forces, and all will be well. Less than this the organized forces of the Christ cannot undertake in a day and with an opportunity for advance such as faces us now.

SHRINES

I've travelled far in many lands,
  The open road I've trod;
And through the devious ways of men
  I've searched with them for God.

The ancients found Him in their graves,
  The Wise Men saw the Star.
God comes to some in paths of peace,
  To some in flaming war.

Before the Buddha some men bow;
  Some love the Nazarene.
The mystic feels a Presence near,
  Although no form is seen.

On desert sands the vision comes,
  As men turn toward the East,
And while some, fasting, see His face,
  Some find Him at the feast.

In temple, mosque, cathedral dim,
  Through vigil, chant, and prayer,
Wherever man cries out to God,
  The Living God is there.

Wherever man has fought for right,
  Where man for man has died;
Beside him stands, could we but see,
  One that was crucified.

Alone I have communed with Him
Beneath a starlit sky,
And I have touched His garment hem
Where crowds go surging by.

And this is clear in all my search,
As clear as noonday sun;
The name and form are naught to God,
To Him all shrines are one.

—Hinton White.

I

THE CHURCH FUNCTIONING IN THE PRESENT CRISIS

THE very moment the individual Christian becomes satisfied with himself a funeral is in order. The very moment a local church feels it has done its duty by its community that church ceases to be an asset and becomes a charge upon the community's generosity. The very moment a denomination considers its program inclusive enough to discharge its obligation to the Kingdom the processes of disintegration have set in and death is only a matter of time. The very moment the Church universal complacently congratulates itself upon its achievements, in forgetfulness of the fields white unto the harvest or unwilling to modify its methods to meet new situations, it has surrendered the keys of Heaven and a new church is sure to succeed to its prerogatives. Whether Protestantism is to be the vehicle by which the Kingdom is fully to come is problematic.

Let us lay down as the foundation principle of our approach to this theme—that it is the duty of the Church to render itself unnecessary. It is the voice crying in the wilderness in preparation of

the coming Kingdom. And when the Kingdom has come, there will be no Church. The Church is not an end in itself. It is the means to an end. There is nothing ultimate in its form or organization. Like the Sabbath, it was made for man, not man for it. Whatever form or organization of the Church enables man to express his spirit and inner longing best will survive till the Kingdom has come and it as an organization be swallowed up in victory. God hasten the day when this victory shall have fully come!

But its coming is delayed till the Church shall have enlarged her conceptions and learned to function anew in many directions. Let us not be troubled about "the faith once delivered to the saints." That faith the Deliverer said was like leaven, like a mustard seed, like a man giving to his servants certain talents to be improved. That faith is no static affair. The great Sermon on the Mount is its *magna charta* and no man can amend it, but the application of its principles to life under the general welfare clause so powerfully expressed in the Master's treatment of the Sabbath is the divine prerogative of each succeeding generation. Jesus came to fulfill the law and the prophets. We are His viceroys to fulfill the gospel. We dare not hide our talent in the earth. We shall be traitors to the cause we have espoused unless we put our Lord's "money to usury" in the service of Christ and humanity.

I have often thanked God that I live in a day like this—a day of testing of ideals, a day of clarification of concepts, a day big with invitation to enter the promised land of the Kingdom. The World War has led us out of Egypt. Skilled and trusted leaders have mapped out the strongholds we are to take. Shall we have to wait in the Wilderness of indecision for a new generation to arise, or what is the same thing, till the present generation is dead, before we can enter in? Are we "grasshopper" Christians in this day, or have we the faith, the resistless, overcoming faith of Caleb and Joshua? God forbid that the grasshopper should become a burden to the Church in our day because of its impotent and enfeebled faith!

The times call for heroic endeavour, for self-effacing sacrifice, for loving devotion and loyalty to the truth of the Kingdom's principles. Only men, red-blooded men, men of undaunted faith, men willing to dare, to die for the truth as the Spirit has revealed it to them, men who accept the past, rejoice in the present, and are ready to utilize both past and present as stepping stones upward to a fuller understanding of the Master's will for His Church in the future can really serve the Kingdom's interests in this day. In what new ways we may most appropriately inquire ought His Church through such men to function in such a time as this?

I. Evangelism

The first and primary function of the Church is to be evangelistic. Note that I did not say evangelical, though I would have no objection to that, provided it should be my type of evangelicalism. The evangelistic church is interested in men and bids them come. The evangelical church has sometimes busied itself with erecting barriers to keep men out who could not come on its terms and conditions. What we need in this time is the message of the seer of Patmos to "whosoever will" let him come and partake of the water of life freely. Blessed whosoever—that means all.

But the methods of evangelism must be revised so as to reach all—the little child, the adult sinner, the social order, the institutions and organizations that minister to the lives of men. The evangelism of the past has been powerful in throwing out lifelines to sinking shipwrecked brethren, powerful in rescue work, but weak and impotent in its nurturing ministry to childhood and its purification of the social order. We have erected certain criteria of conversion, true to the experiences of adult sinners and simply waited for the children of the race to be able to exhibit these criteria before we considered them ready for membership in the Kingdom. Not long since I heard a group of sweet innocent girls from five to ten years of age singing, "I have ceased from my wandering and going astray, since Jesus came into my heart." How

pathetic! These words so inspiring to adult singers meant nothing to these innocent children or were a plain falsehood.

The Church needs to recognize with reference to her children that of such is the Kingdom of Heaven and so to safeguard their innocency that they will never become hardened sinners at all. I recognize the implication of what I am saying with reference to total depravity. I do not profess to be a theologian and I am glad I am not. But if I were I should never teach total depravity. Jesus did not. He said to Nicodemus as the representative of the governing class—"Ye must be born again," and those who have studied the iniquity of the Jewish Sanhedrin will agree that a new birth was necessary in their case. He also, individually applying His principle, said, "a man," not "a child," had to be born again. But He exalted a little child, declaring that of such is the Kingdom of Heaven. What a sad commentary it is on us adults that after a few years' association with us, it should stand in need of a new birth before it is ready for membership in that Kingdom of which the Master declared it to be the type! We must find the method of evangelizing childhood, so that at the proper time the little ones may witness even as Helen Keller did when her teacher told her of God. "I have known Him all the time," she said, shut in from all possibility of learning of Him except the witness of the Spirit

in her own heart, "I have known Him all the time, but I did not know His name." We should thank God for Helen Keller's testimony as to the naturalness and the normalcy of the Christian life, while we recognize the necessity for the new birth for the children of our present social order.

And then, too, the Church must function in the social order. The social order is the air we breathe. It is necessary to our life. It must be pure or we shall have a constant battle to maintain our health. Preventive medicine is more valuable than ministry to those who have fallen victims to the disease we could have forestalled by proper methods. It is all right to do the good Samaritan act to the neighbour who has fallen among thieves, but it is better to break up the den of thieves before he should fall among them, delivering the thieves up to justice and not stopping till they have been won to right relations with their brothermen. The evangelism of the reconstruction day will recognize the futility in large measure of winning men to the Christian standard of life individually, while the social order touching their lives from every angle flaunts in their faces the red flag of vice and sin. It is useless to say the Christianized social order is the fatuous dream of the prince of dreamers. It is rather a program to be progressively realized in Christian statesmanship. Either it must be achieved or Christianity is hopeless as a redemptive force for the world.

II. Social Service

Just as evangelism is primary in the program of the Church, so social service is secondary to it as the becoming fruit of the inner life of the heart. The missionary program of the Church is a part of the social service obligation of the Christian faith. My salvation cannot end in my salvation. Jesus did not come to save me. He came to save me that I might be the means of saving some one else. And the great Quaker poet, Whittier, was right when he said: "Heaven's gate is closed to him who comes alone." I do not care to inhabit Heaven alone. I am a social being. God made me so, and if I am to be the only person saved, as I have said elsewhere, let me go to Hell with the rest of the folks. I should be incomparably miserable to stand empty-handed in the presence of my Lord.

Christianity is unselfishness or it is not. It is a force to be invested in other lives or it is nothing. The genuine Christian can never be content to enjoy any blessing till his brothermen have the same opportunity of satisfying their lives. The selfish Christian—he shall die. God cannot prosper him nor bless him. The practice of brotherhood is necessary to growth in spirituality, and the practice of brotherhood is social service.

The Church in this day needs to enlarge her program of service. Note that I did not say services nor even divine services. We have had too much

attention given to services and when truly understood all service is for the true Christian divine. So let me repeat that in these reconstruction days the Church needs to enlarge her program of social service and to make it constructive. It should comprehend all of life and be positively constructive. When it does become thus comprehensive and constructive, it will become the strong ally, the helpmeet of evangelism.

Why should social service comprehend all of life? Because God made all of life. It should minister to sickness assuredly, but also to health. It should minister to the spirit of man, but also to his body. It is no more Christian service to teach a Sunday school class than to lead that same class into wholesome sports tending to keep the body healthy and the heart pure. Recreation and amusements, sanitation and hygiene, the relief of distress and the making merry for joy's sake, preaching the gospel to the non-Christians at home and abroad, the provision for worship and the community fair —all these and many more will be included in the comprehensive program of the Church that expects to reconstruct the life of our time. It will dare minister to all of life and will not call common or unclean anything God has made.

And why should social service be constructive? Because that is the divine method. It was Jesus' method. He came not to destroy, but to fulfill. He fulfilled by transforming. Just cleaning up

life won't do. The parable of the garnished house forever settles that matter. The Scriptural method is to overcome evil with good. There is only one way to do this—to put good in the place of evil. This the Church has not always understood. It has been strong in denunciation. The social evils of the day the Church has soundly condemned. It has been brave to tell the young people not to dance, not to play cards, not to go to the theatre, not to do this and that, till the young people have come to look upon the tree of life as full of knots and upon the Church as a dismal and dreary scold. It is right to inveigh against the hurtful and the wrong, *provided* we offer for the things we condemn a program of things to be done that really promote life. The Christian life is not negation; it is positive activity. "When they have made a wilderness they call it peace," bitterly declared the great Tacitus. When they have restrained youth's natural impulses toward expression and activity, will the churches call it religious? God forbid!

The Church in the new time will not be ashamed to provide for wholesome recreation, for helpful amusements, for proper social intercourse for her sons and daughters desirous to tell the sweet story of love, for all the ministries that are needful to the satisfaction of the attributes of the ripening soul. Not be ashamed to provide for these things? Nay, verily it will be her joy to do so and to construct her physical plant so as to do it most effi-

ciently, and in doing so she will be as her Master was the servant of all life.

III. Religious Education

The greatest weakness in Protestant Christianity is our failure so far to provide an adequate program of religious education. A church that does not save its own children certainly cannot save the world. Mental illiteracy is bad enough in a democracy, but spiritual illiteracy is national bankruptcy to a people whose government rests for its sanction on the moral and ethical standards of its electorate. Our public school system is a magnificent achievement. It is a mighty bulwark of the edifice of democratic government we have been erecting since 1792. It insures that every citizen shall be equipped to vote intelligently at the polls. Its weakness is that it does not and cannot insure that he will also vote rightly and from highest motives. The separation of Church and State makes that impossible. Right-mindedness is the prerogative not of the public school system, but of the Church through a statesmanlike program of religious education.

The Church must function in this day in religious education or the passing of Protestantism is only a matter of time. The fine insistence of our faith on the dignity of the individual soul, on its right of direct access to God, on liberty for all and a common brotherhood is well enough and right.

But these very prerogatives impose on us the duty of providing that they shall be used in the interest of the individual and of society and not to their undoing. These very rights impose on the Church the duty to provide a system of religious education paralleling our great public school system and in its realm equally scientific and efficient. In Chapter IV such a system is outlined and discussed.

Our present system of religious education, suffice it to say now, is inadequate and unrelated, so that in essence it is not a system at all. We reach only 16,000,000 out of 43,000,000 young people and children twenty-five years of age and under, and reach these for only a few minutes each week. The curriculum of our Bible schools is chaotic in practice and weak at its best. Our equipment is intolerable, not because of our poverty, but because of our not having considered that equipment is necessary to teach religion. It is the rare man who has seen any vital connection between the Sunday schools and the denominational colleges, universities, and seminaries. The Christian institutions of higher and professional learning must rest on the Sunday schools as the basis of their hope regarding themselves as crowning the Church's educational system, and in turn must prepare laymen and ministers alike for efficient leadership in the Sunday school and other departments of Church work. Christian service as a vocation is not limited to ministers. Literally

thousands of trained laymen must give themselves to it in the new system of religious education.

The system of religious education we are to construct will be broad and comprehensive enough to reach all and to minister to all of life. It will require thoroughly graded and equipped Sunday schools, week-day instruction in religion, Daily Vacation Bible Schools, community schools of religious education for training leaders, denominational colleges, universities, and seminaries, provision for teaching religion in State and independent schools of higher learning and ministry to all the attributes of life. This program will call for men to administer it, for money to support it, for statesmanship to launch and standardize it. The souls of our people are at stake. The life of our democracy is at stake. The very existence of Protestantism is at stake. We dare not doubt nor falter in the face of such tremendous issues. The resources of God are promised those who undertake His program.

IV. Industry

I do not mean under this heading that the Church is to side with labour or capital. The Church has a message both for labour and capital. The present organization of industry is anti-Christian in spirit. Profits to capitalists in the form of dividends and to labourers in the form of wages is the motive principle, a principle essentially selfish,

divisive, and unchristian. Nothing that arrays brother against brother or that prevents every man from recognizing his brotherhood with every other man and from freely and naturally practising it can stand the searchlight of Christian truth.

There can be no denial that labouring men generally speaking feel that the Church is lined up with the wealthy. This is a lamentable situation in view of our Master's personal poverty and His "blessed are ye poor." If the Church is to be partisan in the world of industry, she should openly espouse the cause of the labouring man, for in this way she can reach the larger number. The toiling masses love and reverence Jesus and are willing to rest their case on His gospel. They are wise in their faith in the value of its application to the problems of the industrial order. It can and will heal its disorders and nothing else can or will. The worth of personality, the brotherhood of man, the obligation to serve incumbent upon every Christian, faith in the ultimate victory of righteousness, love as the motive principle of conduct in whatever realm—these are the eternal principles of the Kingdom that must underlie any real solution of the industrial problem, and any proposal that violates any one of these foundation principles is condemned by the gospel of Jesus.

This is not the place nor the time for practical applications of these principles, though the Church is to do more than merely proclaim her principles.

She must be willing at whatever cost to espouse proposals embodying these principles, and as a choice between the present very imperfect system and a new one promising some relief along proper lines she is under obligation to support a plan not wholly perfect in our day, but as looking to the future when the full gospel teaching can be faithfully applied. The principle of collective bargaining is not perfect, but it is a step in the right direction and as such the Church should champion it under local administration, hopefully looking to the day when a real partnership in industry will render it unnecessary. A wealthy industrial captain and devout Christian recently complained that he could not understand what his employees wanted with industrial democracy. "Their hours are short," he said, "and their wages are at the top notch. I provide a community building, a church, and school for them, free of cost. I just can't understand it." The modern labourer wants no paternalism, no toadying, no coddling. He is a man, free, independent, he is the child of a king, the brother of all men. As such, industrial democracy is his birthright and he will be satisfied with nothing less. Will the Church deny him her support in his effort to secure it?

Certainly it will cost the Church something to take up his cause. It cost our Master something to plead the cause of the poor and of the outcasts. He did not count the cost too great. The grief to

which the great Inter-Church World Movement came in the past spring is suggestion to the Church as to what she may expect if she devotes herself to this problem in the spirit of her Master. The collapse of that splendid Movement was foreboded when it issued its industrial platform and appointed its committee to investigate the steel industry. Big business is comfortable in conscience and devoted to its own interests. The present industrial order plays into its hands, and any institution that essays to disturb its program is doomed to feel the weight of its mammoth power. Witness the assault of the Employers' Association of Pittsburgh on the Y. W. C. A. and the Federal Council. Nevertheless it is right for the Church to function in industry, and function it will. God being her helper, she can do no other.

V. In Unison

The Protestant Church saw the Y. M. C. A., the Y. W. C. A., the War Camp Community Service, the Salvation Army, and other quasi-religious organizations go to the front with our boys and minister to their religious and leisure life, while she stayed at home. The reason why camp pastors were not allowed is well known—it would have introduced sectarianism into the conduct of the war. Sectarianism is the outstanding organic sin of the Church to-day. We must repent and bring

forth fruit meet for repentance in these reconstruction days.

It has been said that had Germany delayed initiating the World War forty-eight hours till the voice of mankind could have expressed itself, there would have been no war. But how would the Protestant Church in America, with its 183 "sects and insects," in forty-eight days have been able to express itself? Protestantism needs a united voice. We must have that voice, or within a century or two Catholicism will have gained the ascendancy in this country. Then where will our democracy be? Eventually Catholics and Protestants, too, must unite, but the only possible way for such union without the disappearance of Protestantism is for the Protestant Churches to unite and thus be in position hopefully to approach the Catholic Church for an equitable basis of oneness for Christendom.

There is a universally felt need for the Church to function in legislation at home and in the problems of international life abroad. The Federal Council of Churches is doing its best in these directions. Its hands need to be strengthened and its scope of activities enlarged. How can we ever Christianize America, divided as we are? How can we solve the problems of evangelism, social service, religious education, and industrialism, divided as we are? How can we hope to bring the influence of Christ's teachings to bear on interna-

tional questions, divided as we are? The Protestant Church is a Samson shorn of his locks in her present chaotic and divided condition. Necessity compels us to sacrifice whatever may be demanded in the interest of the ultimate success of the cause we love.

But I have not yet given the great convincing reason for a united Church in these choice days of reconstruction. It is the prayer of our Master for the oneness of His people—" that they may all be one, as we are one," He importuned the Father. Why? " That the world may believe that Thou hast sent Me." How dare we pray " Thy Kingdom come " and make its coming impossible by our sinful division and affronting sectarianism? How the divided house of the Christ must crucify Him anew in this hour of world-crisis and world-opportunity for His Church!

The idea that a church, local or denominational, is a body of people holding similar views and agreeable to each other, the idea that lies at the basis of the divisions that infect American Protestantism, is a mistaken notion. The Church ought to be composed of persons of all Christian views and should teach and lead all classes and all men to live and work harmoniously together. Affinity of tastes, of doctrinal views, of governmental concepts, of social standing, ought not to be the occasion of cleavage in the body of Christ. The Church is not a social club or a labour guild. It is a

unitary representative of the Kingdom and as such it must be broad and comprehensive enough to include all men who acknowledge the leadership of Christ and to provide a ministry to all of man. The tests of church membership therefore must be the tests of citizenship in the Kingdom. Christian statesmanship must, *must* function here, but to do so the Church must be brought to see the sin of her division and led to repentance.

Repent and bring forth fruit meet for repentance. "But we don't know how," men say. Then on bended knee, seek the way. Seek it till it be found. There is a way. May our Master teach us the way and may He help us to be ready to do, to suffer whatever may be necessary to secure pardon for this sin of the Church and of our hearts! The hour for Christian union has struck. Let the Christian Church find a way or make one for its glorious realization. Repent, O Churches of Christ, of your sectarianism, and bring forth fruits meet for repentance.

II

THREE FUNDAMENTAL GOODS

THESE days of reconstruction further challenge every ideal of life. The times are perilous. Change, unrest, dissatisfaction, uncertainty—such are the characteristics of the hour. Sad is the decline of idealism since November 11, 1918. Ideals always unite. It is the distribution of the victory achieved through loyal devotion to ideals that divides and segregates. The finest altruism of history inspired our people as we took up the cause of humanity in the World War. No such instance of sacrifice on the national scale has appeared in all history as the spirit in which America entered the war on behalf of human right and freedom. President Wilson was during these trying days the spokesman of the nation's purpose, a genuine preacher of righteousness. The heart of the people safely trusted in him.

But behold our situation to-day! Altruism departed when the Versailles Peace Conference assembled. The League of Nations designed to embody in solemn compact the noble ideals for which we entered the war has been unable to command the approval of our Senate on purely nationalistic grounds. Selfishness has gained the ascendency

among our lawmakers. Party politics and the scramble for partisan advantage have dishonoured the noble idealism actuating our nation in its war activities. Class is now arrayed against class. Strikes, lockouts, bitterness, distrust—these fill the headlines of our newspapers and crowd our life with anxious cares. The very foundations of life and of character appear to be giving away. In such a time we can do no better thing than take stock of the fundamental goods underlying our structure of life, since they are the rudder of our hopes, the polar star of our purposes and aspirations.

And let it be remembered before such inventory is attempted that even the severest storm at sea does not so much as disturb the tiniest grain of sand resting peacefully on the bottom of the ocean. Calm and serene and undisturbed it rests there, oblivious of all the tumultuous upheaval on the surface above. So it is in the social order. There is no occasion for pessimism. Though the sea of our life be tossed with giant billows of unrest, though wreckage of ideals greet the eye on every hand, down beneath the surging mass of confusion lie the stable bulwarks of wholesome living, the foundations of life and of the social order, unshaken, serene, prophetic of the ultimate triumph of that altruism which in our best moments has ever brought out the noblest in men. Steadfast, sure, indestructible are the fundamental

goods of life. In such an hour as this they are the anchors of the soul, the spur to noble endeavour, the inspiration to carry on to completion the work so nobly begun.

I. God

And the first of these goods is God. *God is good.* Let us never forget that fact. God is no absentee landlord, interested only in collecting the rent from His tenants. He is no outraged autocrat, dealing out justice to His miserable and recreant subjects. He is vitally interested in everything that touches our life and He wills only the best for each of us. He is "our Father," our Heavenly Father, our loving Heavenly Father. He is more ready to bless than we are to be blessed. Through the centuries He has been patiently endeavouring to reveal Himself to us, first through the law, then by the prophets, then through the life and sacrifice of His Son, and now through His Holy Spirit witnessing in the hearts of right-visioned men. In moments of holy exaltation in these days our great-souled seers catch luminous glimpses of our Heavenly Father's purposes for us and always they discover He is good.

When the war broke out and atrocities more befitting savagery than civilization were perpetrated by those who represented themselves as the most enlightened people of the world, ah! well do we recall the dismay that came upon all.

"God does not care for us," "The Church of Christ has failed,"—these and similar outbursts of despair were heard on every hand. But the men in the trenches did not find it so. "The Comrade in White" was personally known to thousands there and the goodness of God, despite the suffering and hardship of their life, comforted them in every experience. And out of the carnage and death over there, these men came to an understanding of the goodness of God, of His loving concern for all our life, that to the world at large and to them in particular is worth all the terrible cost of its comprehension.

God is good and everything He created is good. What makes it seem otherwise is the limitation of our knowledge. There is no standing room for the pessimist in all the universe of God's benevolence. Malthus may proclaim a pessimistic theory of population, but the verdict of experience is against him, for with every increase of population God provides new resources of sustenance for the fuller and ampler development of life. The intelligent understanding of the laws of God's universe and the application of those laws to the support of life, or what is the same thing, the discovery of God's purpose for us and coöperation with Him in working it out, such is the answer to Malthus and all other pessimists. God is good, altogether good, benevolent, loving in His designs for and dealings with us. Let us never in any

moment of despair lose sight of this fact. It is fundamental for each life and for the larger social order in which each life is to express itself.

II. Man

And the second good grows readily out of the first, *man too is good.* We must be as ready to believe this and to live in accordance with it as we are to believe that God is good and live conformable to that truth. It is easy to believe that some men are good, but we must go further than that. We must understand that all men everywhere are good, essentially and fundamentally good, or else God cannot be good. A good Creator could not create an evil creature and continue to be good. Any belief in the essential iniquity of our brothers is slander of God. We cannot believe in the goodness of God and deny the goodness of our brother-men or of ourselves. "And God saw everything that He had made, and, behold, it was very good" (Gen. 1: 31).

How then shall we account for the evil in our life? How then shall we account for the United States Senate? How shall we account for Germany? How shall we account for this latter day Americanism? These questions are really one and are readily answered. The solution of the problem of evil in a world created by a beneficent Being is no discredit of that Being. Such a situation is necessarily possible in the development of

moral freedom. God could have made us all perfect and have kept us free from evil or error. He did not elect to do so, because then sweet freedom would have been denied us, and freedom is the most cherished attribute of our nature. God created us in His own image. He is free, and so are we. Being free, we can choose to do good or evil and in our limited sphere of knowledge we have often chosen evil. This is not God's will concerning us. His great, loving heart aches when we choose the evil way rather than the good. But He loves us still, is ready to forgive us, yearns to reinstate us to fellowship and harmony with His own goodness. Were He in anger to afflict us for our misdeeds He would not be good. Were He to have denied us freedom, we could not choose the good, and moral excellency would be impossible for us to achieve. He made us in His own image, and the evil in us and in our life is due to our departure from the type of our fundamental nature. The doctrine of total depravity to which reference has already been made,—whence came it anyway? It is now fully discredited, wars, and rumours of wars, selfishness and iniquity to the contrary notwithstanding. No man can look upon the sweet face of a new-born babe and believe in total depravity. This outworn theory of human nature was manufactured out of the fertile imagination of musty theologians in the attempt to account for the wreckage of life as witnessed in

adults who had misused their freedom and in support of an untenable theory of salvation. We have reversed the process of generalization now, and take our start not from some pitiable derelict of humanity, but from the innocent babe made in the image of God. And our problem is not so much how to get the evil out of life, as how to keep it from getting into the life at all. We recognize the perfection of man as ideally set forth by Jesus in His Sermon on the Mount. And we deny the sophistry of Dr. Deems, who proposed that we should regard the *total* race as depraved, while denying the total depravity of the individual.

This brings up the whole question of religious education, in the home, the citadel of Christian nurture; in the public school, the melting pot of all ideals; in the play life, capable of teaching to youth the very finest principles of conduct; in the industrial life, crying out in its chaotic rivalries for the brotherhood of man; in the Church, the seminary of spiritual democracy, sanctifying in the spirit of the Nazarene the whole of life. Religious education is the hope of the world, provided it has the Christian basis. Too often we have waited till the child has become the hardened sinner. The history of the world reveals very few Samuels, dedicated in their childhood to the Kingdom and nurtured at every stage of their ripening life in the ideals that make choosing good the normal and natural in conduct. It is well to

convert the hardened sinner, but it is better to train the child so that it will not become a hardened sinner at all. It is beautiful to throw out the life-line to a shipwrecked brother, but it is better to construct a ship that can withstand the storm and the waves. Revivals are good, but the orderly bringing up of young life in the nurture and admonition of the Lord is better, so that in the moment of awakening conscience the soul of the child shall as readily acknowledge Jesus as Saviour as the sparks fly upward.

What responsibility therefore rests upon adults, and upon parents and religious teachers in particular! Let us at once acknowledge our obligations to God and to the youth around about us to give ourselves to this privilege of our seniority as the finest avenue of our service to mankind. The man who devotes himself in consecration to making conditions wholesome for the fruition of young life will know the real satisfaction of living. He may never acquire fame or wealth, but he will acquire a crown of righteousness which can never be taken from him. Those of us who have the prospect of long years of service can select no worthier field of investing our life than in guiding the steps of the young into paths of holy and righteous conduct. We are responsible for our young brothers and sisters. They hopefully look to us. God cannot hold us guiltless if we fail in any particular to give the best we have to these

whose dependence upon us is the divinest challenge to us to invest ourselves for the God Who is good and Who has made us and them good.

III. The Organized Life of Man

And this brings us to the third fundamental good, of which we must not in this day even for a moment lose sight, that *the organized life of man, too, is good.* We need this steadying concept constantly in the foreground of our consciousness in these tumultuous and trying days of unrest and uncertainty. The arrogant Bolshevist, the defiant Red, shall not, we pray, weaken our faith in the essential goodness of the organized life of man. The Bolshevist and the Red are our brothers too, our brothers in very deed, but with mistaken notions as to the innate iniquity of the organized life of men. There is no denying the fact that injustice and oppression have embittered these brothers of ours against the social order and led them to array themselves against all social authority as essentially evil and iniquitous. We owe these brothers of ours not vituperation, not wholesale denunciation, not bonds and imprisonment, but a social order purified of evil and inspired with brotherhood. To renounce the government we have would bring us naught but anarchy, a social order essentially anti-social and so destructive of our very life. Liberty devoid of social conscience is anarchy and anarchy is but an-

other name for the destruction of all freedom. There can be no freedom, not even existence, where every man is a law unto himself.

Those of us, therefore, who have seen that the organized life of man is good, even as God is good and as the men who constitute that life are good, have a duty of enlightenment to perform for our day, a solemn duty capable of great betterment for the race. It will require courage of the sternest quality to perform this duty, but we dare not shirk it. Our situation is not more difficult than Paul's in the first Christian century. The Roman Government was in those days persecuting the infant Church. Yet Paul counselled obedience to constituted authority and declared that the Christians need not fear it if they did good only in their lives. He went further and called the Roman magistrate a "minister of God." What a changed world this would be to-day, were all men to recognize the officers of the law to be what Paul declared the Roman magistrates to be, ministers of God!

And yet is this not exactly what they are? God is partner in all our life. He uses the instrumentalities of our creation as avenues of expression for His purposes and plans for our life. Because the instrumentality in some particular is imperfect, He does not decline to work through it. His method is through the good we have to lead us to the better we may attain and on to the best to

which we are as His children the rightful heirs. Let us speak this message to the dissatisfied of our brothers to-day. Let us agree with them that imperfection is present. Let us remotivate them so that they shall be sympathetic with the orderly processes of social development and zealous coworkers in making the social order good throughout.

But in respect to our fundamental view that the organized life of man is good and that social control is good we can entertain no compromise. Our radical brethren must be brought to accept this view-point or we can never coöperate with them nor they with us. In so far as the Bolshevist and the Red discern the imperfections of our social organized life, we will labour with them to eradicate those evils. But in so far as they aim at the destruction of all social control, we are against them. We earnestly hope we can convince them of the error in their conception, but if we cannot, we must in the interest of the highest good in life resist any attempt on their part to overthrow the good we have. It is no more unchristian to fight even to the extent of bloodshed for the salvation of the social order than it was for our Master to shed His blood for the world's salvation.

Our day needs to understand that authority is not evil. Misdirected authority is evil, but a more fatal evil still would be for each individual to act for his own selfish interest alone. Freedom we

have said is essential to us as creatures made in the image of God, but freedom is a social fact as well as an individual prerogative. No man can live to himself. My freedom ends where my brother's freedom begins, and all the rest of our relationship must be worked out in the spirit of social brotherhood and equality. So it is that social control becomes essential to life, and anything that is essential to life is good, since God is good and man is good. The goodness of the one necessitates the goodness of the three.

Youth in this day chafes under parental authority, and yet parental authority is absolutely essential to the perpetuity and proper functioning of the home. It is true that the Puritanic home is gone. It was right that it should go. It was autocratic and therefore unfit to abide, just as autocracy in Government has had to yield to the demand for democracy. But parents are not for this reason to resign their fundamental duty to exercise proper authority in training up their children. God expects it of them, and in case parents are unable properly to govern their children, in the larger interest of mankind the State reserves the right to step in and take the child away from such incompetent parents. I have not myself lost hope of the American home. My faith in it is based on the serious concern throughout the nation for proper conceptions of religious education which we have said is the hope of the world.

III

CHRISTIAN KNIGHTHOOD

NO age has comprehended the whole of Christian truth. It does not become our age to discredit its predecessors which failed to emphasize the truth we consider essentially fundamental to the Christian program. All the truth that the spiritual seers have discovered in all the generations of the Church is truth still and it is our privilege to enjoy it and more, to practise it in our life. We must not in the ampler joy of our present-day social conceptions of the Christian program forget the truth that elicited the best in men of former generations in which the gospel was regarded primarily as a preparation of the individual soul for the Heavenly inheritance beyond "this vale of tears." For the gospel is both a personal salvation and a social program, a social program because of its boon of personal salvation and as proof of its genuineness.

In this chapter we shall consider the implications, nay, the obligations of the social program, with no thought of minimizing the importance of the personal reconcilement with God which is the

basis of its hope. Let us pause long enough to say in passing to our general theme that the Christian who professes the regenerating presence of the Spirit and who denies the social obligation its enjoyment imposes is making the victory of the cause of Christ more arduous and postponing its ultimate consummation. Nay more, he is jeopardizing his own salvation.

It was possible for an age that had not comprehended the social program of Jesus to be saved in the light of the truth it knew, just as it was possible for the Pharisees to be saved by the technical and ritualistic requirements of their law previous to the coming of the Light. But when the Light had come and they still clung to their rules and regulations in desperation, even doing to death the Teacher Who taught the fuller truth, their legalism became a spiritual leprosy without saving influence for the life. So in our day the Christian who refuses to embrace the social program of the Christ with the martyr's devotion, with the crusader's passion for service, is destined to lose his love for Christ. This law is written in the physical nature of man and exemplified in all the natural world. Faculties which we do not employ atrophy. The fish in Mammoth Cave have no eyes. Whales once had hands, and according to some scientists certain monkeys lost their caudal appendages from sheer disuse as they became men.

We must not then expect it otherwise in the spiritual realm. The primal impulse of the Christian new-birth is to impart to others the joy of our salvation in Christ. The Christian is first and foremost a missionary zealot and a soul winner. Witness the conquest of the Roman Empire in the first three centuries of the faith, glorious days those in which every humblest Christian was a firebrand for the proclamation of the truth. And when the Church lost her missionary zeal she lost her uplifting power in the lives of men. So too to-day the individual Christian cannot be content to enjoy his religion alone. He cannot keep it to himself. He must communicate it like a contagion or it will secrete in his own veins a deadly virus of selfishness which eventually will poison the vitals of his own faith. There is no self-salvation. Our program of redemption must include with ourself all mankind or it is fundamentally defective and will lead to our spiritual decay. Do you wish Scripture for it? Then read 1 John 3: 17: "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" How? Nohow. It is impossible to continue to love God and not share with our brothers everywhere the joys of His salvation. The finest fruit of Christian character is seen not in the isolated contemplation and personal aloofness of the hermit or the monastery,

but in the busy whirl of life, in the highways and byways, in the deserts and waste places of the earth, everywhere that our brotherman is found and is not equal in opportunity to know and understand the will of our common Heavenly Father for him. And the penalty for not accepting the obligation of this Christian knight-errantry is loss from the life of the love we have for God.

Note carefully the statement of this penalty. It is not a judgment pronounced on the offender by an angry judge nor visited upon him by an outraged social order. Strictly speaking, it is not a penalty at all, but simply the sloughing off process of a deadly gangrene. The impulse to altruism, to brotherhood, to sharing our good with our needy brothers, which is the natural impulse of the regenerated soul, is not exercised, despite the knowledge the new-born Christian has of his brothermen's needs, and as the inevitable consequence the love he had for God dies in him. It is spiritual suicide we commit when we fail to recognize and to practise the obligations of Christian knighthood.

Let us do God justice in such a situation. Let us never forget He is love. No matter how far we may stray from His purpose for us, no matter how deep we may sink in sin and uncleanness, He loves us still and is ever ready to welcome us prodigals back to fellowship and sonship again. We alienate ourselves from Him. He never

alienates Himself from us. We cease to love Him. He never ceases to love us. And our sins become unpardonable only when we have strayed so far from Him that we have become spiritually blind and incapable of differentiating evil and good, being so spiritually lunatic that we ascribe to Beelzebub the loving promptings of the Father's heart.

I never like to think on the consequences of failure to do full Christian duty. I prefer to reverse the picture and consider the blessings of such service, for in the spiritual ministration such service involves the deeper joys of the soul are experienced. The Christian life that undertakes for Christ on behalf of brothermen the obligations of the social gospel discovers new vistas of entrancing beauty, inviting to constantly increasing joy. Life is roseate to such a soul and to it the windows of spiritual perception open wide with visions of a new heaven and a new earth adorning the picture on every hand—a new heaven to be achieved by the realization of a new earth here and now, wherein Christian men are to realize the spiritual message to our day of Joseph's word to his brethren: "Ye shall not see my face, except your brother be with you," and wherein they are gladly to accept the obligations such Christian knighthood involves.

What does Christian knighthood of the twentieth century involve?

I. Brotherhood

It involves first of all the recognition of brotherhood, a brotherhood not of race, nor of colour, nor of social status, nor of sex, nor of political or religious sectism, but a brotherhood as wide as the universe and as all-inclusive. In this brotherhood there is to be no distinction of persons nor of sexes nor of nations. It is the very opposite of classism. It is brotherhood we must have in the new day of Christian knighthood. The torn and baffled world needs to understand this in our day, a day in which classes are arrayed against each other and in which the partisan spirit overpowers the saner judgments of the hearts of men. We shall never settle the industrial problem by adjustments of the grievances labour and capital have against each other. Labour and capital must recognize that they are brothers together and that they are both brothers to the larger public vitally concerned in the outcome of their disagreement. But even this is not enough. These three parties must recognize that God, too, is concerned in the issues involved in their controversy and that the Sermon on the Mount has applications to modern industrial problems. Only in so far as the teachings of Jesus are faithfully applied in the present unrest of the world can that unrest be removed.

I am very happy to find that the world of industry is beginning to see this. This past April (1920) Swift & Co. had a dispute with five hun-

dred and fifty of the employees of their branch houses. John J. Walsh, a commissioner of the United States Department of Labour, sent to arbitrate the case, preached a sermon to them on the necessity of returning to Christ's teachings. The strike was immediately settled. The Ohio Valley Trades and Labour Assembly also last April passed the following resolutions:

"First, be it hereby resolved, that we, duly elected delegates representing all organized crafts of the Wheeling district, do hereby unanimously declare it our belief that the teachings of Christ constitute a program upon which all men can agree.

"Secondly, that we believe they can be applied to modern industrial problems.

"Thirdly, that we will coöperate with those who will join with us in an earnest endeavour to apply His teachings in the Wheeling district."

This is the first authentic instance wherein either labour or capital has gone on record as officially endorsing the teachings of Jesus as fundamental in industry, but it will not be the last such instance. Jesus has a message for the unrest of the world, be it in industry, in the home, in the innocent play-life of gay-hearted boys and girls, in political and social quarters, in the international relationships of men and nations, in the choice days of college life, everywhere, and that message is the cheering challenge of our brother-

hood. It is the first involvement of true Christian knighthood.

II. Ministry to the Weak

And the second is like unto it, the recognition of the obligation of the strong to minister to the weak. You do not find such teachings anywhere except in the gospel. Nature does not help us here. Nature disdains the weak and lets it perish in its weakness. Savages refuse to rear weakly and deformed children and mercilessly kill their aged or leave them in the desert or wilderness to starve. But the glory of the Christian teaching is that these weak ones have claims on the strong and that the strong in meeting these obligations upon their strength come into the real essence of Christian satisfaction. We must never use our superior advantages whether of knowledge, or skill, or experience, or age, to the discomfort or the exploitation of our less favoured brothers, and we will not if we are truly Christian. Rather we will do all that in us lies to bring these weaker brothers of ours into the state of our strength and we will do this for Christ as well as for their sakes.

How different the philosophy of the world! Its characteristic attitude is selfish. Its big verb is get. Its master passion is to impose its will on others, its goal the extension of its sway over all weaker than itself. "The survival of the fittest"

is its choice dictum, and the fittest it interprets to be the strongest. But Jesus says "Not so. Lift up the weak that ye may be altogether strong. Ye shall not see My face except your weaker brothers be with you. I gave My all for you. Give yourselves that the weak ones of the earth may enjoy My salvation. Such is the requirement of the brotherhood My father sent Me to initiate among men and which I commissioned you to carry to the ends of the earth. And lo! I am with you even until it is accomplished."

Such teaching involves necessarily the dignity, the worth-whileness, the goodness of the individual soul. The program of Jesus is the effervescence of a dreamer unless man is worth saving, is capable of salvation, and is essentially good. Evil is present in the world now, far too much evil. But God made it good. Our straying away from Him has made us evil. He created us good in His own image. He made nature good, too. That wizard of Santa Rosa, Luther Burbank, has demonstrated that the thorns and poisonous juices in plants were not there by divine design, but that the hardness of their struggle to live caused them to develop these hurtful things as means of protection against enemies. And so He has taken the thorn out of the cactus and also its poison and given it a mission of service to mankind rather than one of enmity and hate through efforts at self-aggrandizement. What a challenge this to

the Christian knight to redeem the warped and maimed spirits of the race from the thorns and poisons that render their lives obnoxious! And what further challenge to throw around the lives of the young those wholesome and helpful and nurturing influences able to keep them from ever developing thorns and poisons requiring later to be removed.

III. Making Life Wholesome to All

Which leads us to the third obligation of Christian knighthood, the obligation to make the conditions of life wholesome, helpful, Christian. The social order must be Christianized and rendered a wholesome place for the development of life. We are learning now that the Church is more than a rescue station. We will not abandon our life-saving stations, but we will dredge the rivers, remove the hidden rocks, and faithfully chart every place of danger, constructing the best ships conceivable that shipwrecks of life may be the unnatural and abnormal experiences of living. We will provide homes for drunkards, but we will also banish the saloon. We will erect Florence Crittenden homes, but the White Slave Traffic shall be outlawed. Houses for the cure of "dope" patients we will mercifully maintain, but we will put "dope" dispensers out of business. Jails and penitentiaries we will have, but we will see to it that they are what they were originally

intended to be, places where the unfortunate inmates, our brothers, may be brought to penitence for their anti-social conduct and reclaimed to the society of human brotherhood. Institutions for juvenile offenders will be founded as well as for the deaf, and the dumb, and the blind, but we will at the same time adjust ourselves to the study of the conditions producing such dereliction among our fellows and in the end render such institutions unnecessary. By such Christian practice we will Christianize the social order, spiritualize it, until this earth shall become the Kingdom of our Lord and of His Christ.

And this brings me to say in concluding this section that the motive principle of all our undertakings in the cause of Christian knighthood must be love for our brothermen. We are not to serve them or their interests in a patronizing spirit. We are not to do things for them, but with them. There is to be no atmosphere of superiority as we approach the compelling obligations of this new crusade. All that we do will be done as for Christ, in the spirit of brotherhood and equality. This the welfare workers have not always comprehended. Many a Christian captain of industry has been hopelessly disappointed to find that his efforts to provide helpful surroundings for the industrial community and for social life of his employees were not appreciated. Many a foreman in a shop has been confused to find the men not

satisfied with their working conditions, which met all the requirements for safety and comfort. Why? Because these rightful things, these helpful things, were provided in a condescending spirit. The modern labourer insists on having a voice in all these matters. Industrial democracy he calls it. He does not care for paternalism. It belittles his soul and diminishes his self-respect. He wishes his manhood to be respected and his equality acknowledged, all of which will be fully granted him where love prompts to noble action.

Love—that is what we must have. Love the greatest of the Christian graces, love the noblest of the Christian virtues. Christian knighthood in these reconstruction days is based on this hallowing passion, a love that speaks "with the tongues of men and of angels" in the name and for the sake of Christ, and yet is not "as sounding brass, or a tinkling cymbal," because it flows from hearts consecrated in Christian brotherhood; a love that has "the gift of prophecy" for our troubled time, that "understands all mystery," including the mystery of sorrow and suffering and sin in a world created good and glad, and that has all the "knowledge" necessary to make it good and glad again as God intended because of its "faith" in Him and in brotherman; a love that bestows all its "goods to feed the poor," that gives its "body to be burned," in response to the call of brotherhood; a love that "suffereth long and is kind,"

that "envieth not," that "vaunteth not itself, is not puffed up," that "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;" a love that "rejoiceth not in iniquity, but rejoiceth in the truth;" that "beareth all things, believeth all things, hopeth all things, endureth all things" for the sake of brothermen; a love that no matter how besotted in sin a brother may be nor how intrenched in law or custom a social evil may have become, "never faileth" to believe that the brother may be reclaimed to brotherhood with man and sonship with God and that the evil may be eradicated from the social order.

In such a love is the hope of Christian knighthood. To the obligations of this Christian order of service let us devote ourselves and all we have in the spirit of such a love. "And now abideth faith," faith in the ultimate triumph of the program of Christian knighthood, "hope," hope that God will find us willingly serviceable in realizing this program; and "love," that shall know no bounds in its outreach and its in-take in response to the obligations of this knighthood, "these three; but the greatest of these is love." Let it not fail us nor us it in this choicest hour of Christian history. In fidelity to this love, we shall see our Master's face, for our brother will be with us.

IV

A PROGRAM OF CHRISTIAN STATESMANSHIP

THIS chapter is no wail of despair, no demand that we go back. It is rather conceived as the beacon of hope and the challenge to the Church to go forward. Our hope is false, however, and our aspiration to go forward vain unless founded on the solid basis of facts, wherein all the elements of our situation are clearly understood.

Nor is this chapter the doleful note of the pessimist. It is not pessimism for a physician to diagnose the disease of his patient. Nor is it pessimism to point out the weakness of a cause we love, for which we would willingly give our lives either in sacrifice or in service, as the occasion may demand.

Protestantism is not now that perfected Christianity to which all true Christians look with hopeful eyes. It is the best type of Christianity that has yet appeared, recognizing as it does the freedom of the individual and the priesthood of each believer, insisting on the brotherhood of man as

the only defensible attitude of men and women who have a common Heavenly Father, and resulting when it has ideally developed in democracy in every realm of life whether it be political, domestic, industrial, social, educational, or religious, for God is no respecter of persons nor of classes. Yet in spite of its excellences there are defects, remediable of course, still defects that the honest Christian must face and willingly undertake to correct.

This chapter, however, does not permit us to enter into a discussion of these matters, however vital they are. Our immediate quest is for the weakest spot in Protestantism. What is it?

The separation of Church and State, necessary to the very life of Protestantism, has left us the problem of educating the people in religion and our failure to do so constitutes for us Protestantism's weakest spot. Religion cannot be taught in public schools by public school teachers nor at the expense of the public. Our boys and girls attend the public schools, the disseminators of secular democracy. Their minds become highly trained, but their hearts are for the most part untouched. Democracy in government is dependent upon the Christian character of the citizenship composing its electorate. Education without Christian character will prove democracy's undoing, just as intellect without conscience led Germany to her ruin. Herein is our weakest spot, our failure to provide adequate facilities of religious education

for our democracy. The boasted American freedom will become license, her much-vaunted democracy mobocracy unless we adjust ourselves successfully to the solution of this problem.

What are the facts?

We have already seen that there are 43,000,000 persons under twenty-five years of age in the United States. Of these 27,000,000 are not in any way touched by the religious education agencies now at work and the 16,000,000 who are touched receive only thirty minutes' instruction a week. These figures taken in connection with the further fact that more than fifty per cent. of the entire population never go to church give a rather sombre picture of our religious situation. In Virginia, 860,080 young people twenty-five years of age and under are not in Sunday school; in North Carolina, 885,540; in Georgia, 1,348,790; in Alabama, 1,100,250; in Delaware, 38,150; in West Virginia, 472,640; in the District of Columbia, 75,920; in Maryland, 230,570. Similar figures are revealed for the other states.

Only eleven of the 183 denominations in the country have more persons enrolled in their Sunday schools than are on their Church rolls. The Free Methodist Church ranks highest, being 165.9 per cent. and the Synodical Conference (Lutheran) lowest with only 14.2 per cent. Protestantism will be bound to increase the membership of its Sunday schools or slowly die, for the Sun-

day schools are the source of Church membership, eighty-five per cent. of all church members coming from this source.

In higher education we find a similar situation. There are 419 Church Colleges and there are 400,000 college and university students. Thirty years ago the denominational colleges enrolled three-fifths of the college students. To-day the situation is reversed, the institutions supported by taxation enrolling three-fifths. One State University has an income of $3,075,409 and 5,716 students. Fifty of the best denominational colleges have a combined income of $2,927,814 and an enrollment of 13,357 students. The cost of instruction in a State University per student is $436 annually, in a denominational college $200. Of the graduates of denominational colleges 21.3 per cent. enter the ministry, while barely one per cent. of the graduates of State Colleges enter the ministry.

These are the facts. What is the problem?

It is three-fold—adequately educating in religion the 16,000,000 now enrolled in our Sunday schools; reaching for the Kingdom the 27,000,000 now untouched; and providing Christian leadership efficient and equal to the opportunity that challenges us to take America for Christ. Before we go further let us quote the great words of the Inter-Church World Movement that "spiritual illiteracy is the forerunner of moral bankruptcy and national decay" and that a "Church which

cannot save its own children certainly cannot save the world." We must solve the problem of religious education in American Protestantism or some other type of Christianity will arise to displace it. We can do it if we will. We can reach our young people for Christ and provide an adequate Christian leadership if we really undertake it with our characteristic determination and initiative. This will mean for Protestant Sunday schools to increase their enrollment one hundred and seventy per cent., and to have in our Christian Colleges 200,000 freshmen a year, if the Christian leadership for the Church is to be provided. Let us not think of the magnitude of the problem; let us think of its promise, the taking of America for Christ, and let us undertake it, no matter what it may cost.

What is the way out?

The Church is under necessity we have said to construct a system of religious education paralleling the public school system and equally efficient, ministering to the whole life of the whole community. Let us look specifically at this tripartite remedy.

What will be included in this proposed system of religious education? It will include the cradle roll, the organized graded Sunday school, the Home Department, the Christian College, summer schools of Christian methods for teachers, the Daily Vacation Bible School, week-day instruc-

tion in religion, Theological Seminaries with departments of Religious Education, and provision for teaching religion in the State and Independent Colleges and Universities. All of this cannot come at once, but it must come eventually and it will.

It is not necessary that we discuss the first three elements of this system, since all recognize their need in the Church's program of religious education. The other seven items we shall examine briefly under five heads.

I. Week-Day Instruction in Religion

Thirty minutes a week are devoted to religious instruction and twenty-five hours spent in the public school. For the year, spent in public school 900 hours, in Sunday school twenty-six hours. Will such a system produce spiritual prophets or materialists, worshippers of God or of Mammon?

The child spends each week in sleep fifty-six hours and has eighty-five hours of leisure. Here is the Church's opportunity. A part of this time must be utilized for week-day instruction in religion, either on a federated basis for the whole community or by the denominations acting independently. Our children must not be allowed to grow up spiritual illiterates. Democracy cannot subsist save on a basis of Christian character. Thirty minutes a week is not ample for this purpose. Certainly it will cost money, but the Church

that rides in automobiles and flies in aeroplanes cannot dare to withhold all that is necessary to provide for the spiritual welfare of its children. Week-day religious instruction is fundamental in Protestantism and essential for democracy.

II. Daily Vacation Bible Schools

In the long good old summer-time when the public schools are closed and when the great army of American public school teachers are at home, what finer opportunity than this to teach religion could be desired? In city and small town and in the open country the Daily Vacation Bible School works well. The plan began in 1866 and has grown steadily ever since, until now more than a thousand such schools are in operation each summer. A typical day's program for such a school consists of an opening period of worship, music and calisthenics, Bible story or study and drill about thirty minutes, hand-work about an hour, play, closing exercises, home visitation and outings. The Daily Vacation Bible School does more to teach moral guidance than any other known agency. The alert Church will not neglect it.

III. Teacher Training

The teacher is the fate of the educational system. Fine buildings, good equipment, ideal curriculum are desirable, but good teachers, capable

teachers are necessary. Mark Hopkins on one end of a log and a boy on the other constitute a College, and what is the need of the log? The Church must provide for the training of its teachers. How? There are various ways, all of which are good. A teacher training class for the local church, community teacher training schools, whether for town, city, or county, summer schools in denominational colleges or the famous interdenominational camps. We are not wedded to any scheme, but we are profoundly convinced that it must be accomplished in some way. We cannot hold the 16,000,000 we now have in our Sunday schools nor hope to reach the 27,000,000 untouched without a system of teacher training complete enough to give us trained teachers and supervisors. No matter what it may cost, we must do it.

IV. Provision for Teaching Religion in State and Independent Colleges and Universities

I have said it before and I must say it again, there is no finer mission field in America to-day than the campuses of our State and Independent Colleges and Universities. On these campuses are gathered together more than half the College and University students of the land. From these campuses will come more than half the leadership of the nation. Shall their outlook on life, their

motive principle of living, be material or spiritual, pagan or Christian? These institutions cannot answer. They cannot teach religion. The Churches must answer and we must find some way to instil in these future lawyers, business men, captains of industry, doctors, engineers, public school teachers, artists, and producers of ideals the spirit of the Man of Galilee. We cannot leave them to themselves, else we shall Prussianize our democracy. The Churches owe a solemn obligation to these helpless institutions, helpless in the larger work of character development of the Christian type. A nation that cannot train its secular leadership in terms of Christian character cannot long continue democratic. Somehow we must do it and in many places it is being done.

V. Higher Education of the Christian Type

But the leadership of the Church, the Christian statesmen of the Kingdom, can come only from Christian colleges, seminaries, and universities of the very highest type. We must instruct the students of the State and independent colleges and universities in religion that our secular leadership may be Christian, but all the history of the past is against the proposal to produce in these institutions leadership for the Kingdom's special work. It simply cannot be done. The only alternative is for the Church to strengthen her system of higher

education as the price of an efficient and spiritual leadership, whether of the pulpit or the pew.

I know it is a new thought to conceive of the denominational college as bearing a direct relationship to the Sunday school and as resting upon it for its support and patronage. Yet that is the situation. The public school system is crowned by the State normals, colleges, and universities. The public schools are made to feed their graduates to these State schools through a process of interlocking and inspection. The Church must understand that her educational system begins with the Sunday school Cradle Roll, and ends with her colleges, seminaries and universities. The work of these various institutions must be viewed as the links of an endless chain, inseparably linked together in the work of the Kingdom.

What is any particular denominational college? It is the Sunday schools of that institution's normal constituency engaged in the work of higher education with the distinct motive to produce spiritual leadership for all departments of Church and community life. What are the Sunday schools of any denomination? They are the source of supply for colleges of that denomination. What must the college undertake to do for these Sunday schools? Train leaders for pulpit and pew who will know the best methods of work and who will be motivated to undertake it in the spirit of Christian service. What should these Sunday schools do

for their College? Send their high school graduates to her for their life training? What will be the result? A generation of trained Christian workers who will hold the pupils now in Sunday schools and add thereto the others they are responsible for in their territory.

VI. The Whole Life

Let us repeat now our definition of a statesmanlike program of religious education: "The Church is under necessity to construct a system of religious education paralleling the public school system and equally efficient, ministering to the whole life of the whole community." We have described the necessary system of instruction for this program and indicated how its efficiency is to be guaranteed. It remains now for us to call special attention to the final qualifying phrase, "ministering to the whole life of the whole community."

The Church program of religious education has not aimed to do this, not even for those of its present membership, to say nothing of those outside its membership. It has aimed to provide only for a very small portion of the life of the individual with practically no effort to help the community as such. That is perhaps why we cannot hold those we have and fail to reach at all the great majority of the people. Our first duty is to inventory the community to discover what prob-

lems we have to solve, and then to prepare to minister to them. The intellectual, social, recreational, home, industrial, health and other phases of our daily life are divine, too, and to them the Church owes a ministry of spirit and uplift. Her program of service must include the whole of life. Her system of religious education locally must be comprehensive enough to meet that responsibility.

VII. The Local Church in This System

What is the duty of the local Church in this system of religious education?

To make its Sunday school the most efficient possible, beginning with its cradle roll, through all the organized departments, providing for week-day religious instruction for the young, arranging for the maintenance of a Daily Vacation Bible School, providing for training teachers, launching its program to include a wholesome ministry to the whole of life. So much for the local situation.

It will constantly impress upon its pupils that their religious education will not be complete till they have passed through the various departments of the local school and into one of the regular working organizations of the Church *and* have graduated from the denominational college, the crown of the Sunday school's educational program. To insure this the officers will keep the college constantly informed as to those about to graduate from the local high school and will frequently

give a college turn to the thought of the whole school. This is fundamental if we are to strengthen the Sunday schools or develop the denominational college. For best results the local situation will call for an all-time director of religious education.

It will also through its benevolent members provide funds for the local budget and for the maintenance of the Church's system of higher education, for the denominational college of course and also for the teaching of religion in colleges and universities which cannot teach it themselves.

V

WHAT IS A CHRISTIAN?

I. A Democrat

DEMOCRACY is distinctively and essentially a Christian conception. No other religion ever contained such a doctrine. Jesus of Nazareth was the world's original democrat. The religion He founded asserts as fundamental tenets—"all ye are brethren" and "ye are members one of another." In no other religion will you discover such democratic teaching. Democracy cannot exist apart from the religious motive as Jesus interprets it.

The world has just gone through the agony of a war unequalled in magnitude and in horror, "to make the world safe for democracy." Some have essayed to say the slogan should have been "to make democracy safe for the world." If it be real democracy, it is safe for anything, for all the relations of man's life and for his Heavenly Home.

Democracy,—what is it? The mutual recognition of the rights of men? Yes, and far more. The brotherhood of man? Yes, provided its basis

be the Fatherhood of God. The brotherhood of man and the Fatherhood of God are the obverse and the reverse of the same spiritual coin. The one cannot be without the other.

Christians are democrats in life's relations because of their common parentage. God is their Father and with Him there is no respect of persons. The humblest savage and the highest-raised ruler of men are equally dear to Him. Wellington knew this when a poor man came to the altar to pray where he was kneeling, and the temple servant rebuked the poor man for presuming to kneel and pray beside the great Duke. The poor man humiliated would have arisen, had not Wellington placed his arm around him and drawn him to his side, saying: "We are equals here. This is God's altar."

It was the democracy of Christ's utterances that in a very real sense brought Him to the Cross. The rulers of the Jews were aristocrats. All aristocrats are abominations, but an ecclesiastical aristocrat is an unspeakable monster, because he claims divine sanction for his arrogance over his fellow-men. When the Galilean pronounced blessings upon the poor, pointed out the hypocrisy of the impertinent regulations of conduct through the "interpretations" the aristocrats had put on the Law, held them up to ridicule in the parable of the Pharisee and Publican, cleansed His Father's house, and styled them "ten-fold children of

Hell," they had but one of two courses open to them—to resign their positions of authority and become democrats themselves, or to get rid of the annoying upstart teacher. The aristocrats had no trouble deciding which course they ought to pursue. Aristocrats never change their ideas. With them, as in Russia to-day and as it ever will be, it is a case of kill or be killed. They crucified Jesus, thinking to end the dangerous doctrine He had propounded.

Not so. Democracy is indited in the heart of man. It is destined to overthrow aristocracy in religion, government, industry, social life, the home, everywhere. It may take a million years to do it, or ten million, but what is that? Democracy is the cause of Christ. Upon it He staked His all, and before Him every knee shall bow in grateful appreciation and every tongue confess thanksgiving for the democracy of love and life and mutual service He taught and lived.

What does democracy require of the Christian? That he should live his brotherhood in all the relations of his life. Nor will it be a mechanical brotherhood to which his life will give expression. Vital concern for his brother, no matter where he may live, of what race he may be a member, of what religion's creed an adherent—vital concern for his brother will cause him as a Christian to share with that brother in every experience of life and he will not be satisfied till every brother of his

in the wide, wide world has had equal opportunity with himself to liberty, to life, to the pursuit of life's best, and to the understanding of God's will, and all of his effort will flow from a heart of love. And when he has ended his service below, he will be ready for citizenship in the democracy of Heaven. Aristocrats will have a hard time in the democratic atmosphere of Heaven. Democrats have a hard time in this life, but Heaven will be to them the realization of their hearts' desires, where brotherhood of man and Fatherhood of God find their full and complete fruition in the democracy of the redeemed.

II. An Autocrat

Yes, the Christian is an autocrat, too. The word itself is used in the original Greek of the New Testament and by one of the princes of the Christian Church in reference to himself. It is a pity that the King James translators did not render the passage as it is. They are pardonable, however, because autocratic kings in those days were causing as much trouble as autocracy has occasioned in our day. There is no room for autocracy in the relations of men, one toward another. Democracy is the only defensible form of government. No man has the right nor can the right legitimately be conceded him to govern his brothers autocratically.

But autocracy in its proper place is a blessing

and a benediction. To see wherein this is true let me quote the passage I have above referred to: "For I have learned in whatsoever state I am, to be an autocrat" (Phil. 4: 11). Paul then goes on to say, "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." How beautiful! I want a religion like that. And then he rises to the highest pitch of exultant autocracy, when he says: "I can do all things through Christ." What a pity the King James translators left us with the idea of being "content" rather than of being "an autocrat" as God intended us to be! There is no passive contentment for the Christian. It would nullify the obligation of his democracy. But it was a comfortable conception, and most Christians, sad to say, have looked most especially for comfortable places in Zion.

I am an autocrat, but not with reference to my brothers. In my relationship with them I am a democrat. Wherein then does my autocracy express itself? In two directions.

First, in reference to the material world. My autocracy does not consist in superiority over the material world as the pagan philosophers taught nor in my independence of the material world as the non-Christian religions teach. Not that I am not superior to and independent of the material things of life. I am both, should occasion arise.

But my Christian autocracy raises me high above these conceptions and is something new in the world. It qualifies me *to use* the material world to advance my own life, a conception wholly Christian. That is why science has flourished in Christian lands. That is why the forces of nature have become the servants of the Christian nations.

I was once talking with a sophomore in college who was having a hard time to reconcile religion and science. He was troubled deeply in spirit. We had talked for about an hour and I had endeavoured as best as I could to reconcile his difficulties. Then an inspiration came to me. I asked him when men had begun to acquire the scientific knowledge we now have. He said it had practically all come since the days of the Renaissance and had been opposed by religion at every step, having to force its right to recognition from unwilling religious leaders. It looked as if he had won, but I had had an inspiration and was willing to follow its lead. I asked him what nations had discovered the truths of science as we now have them. He answered properly, including England, France, Germany, Spain, Italy, and America. I then asked him what these nations had in common besides their science. He admitted it is the Christian religion. "All right," I continued, "did you ever know a non-Christian nation to be scientific?" He saw the point, that Christianity has

been the fosterer of scientific discovery as it is of all truth, and that consequently there can be no irreconcilable conflict between science and religion, what now appearing to be so being due to our limited knowledge or to our misinterpretation. It was easy then to lead him to accept Christ.

We have achieved wonders in the realm of science and through invention made it the servant of our lives, but the end is not yet. As we advance in our conceptions of the Christian life and of its truth the material world will serve us in ways undreamed and at this time undreamable. We have seen only the beginning of our autocracy as Christians over the material world created to serve us and pregnant with marvellous increase of ministry for us as time unfolds.

But in the second place we are autocrats with reference to our own spirits. We are as Christians privileged to govern ourselves in such way that we shall be autocrats with reference to the material world. We will never allow wealth, or pleasure, or appetite, or passion, or any other creature to enslave us. As Christian autocrats we shall rule our own spirits and bodies, as becometh children of the Most High.

III. A Theocrat

No race of men, however primitive, has been found without some conception of God. Man is

incurably religious. It is his faith in and worship of God that differentiates him from all other creatures of the universe. It is the most natural conception in the world then to think of man as a theocrat, a God-ruled person.

The Jews carried the theocratic relationship of God to His people into the realm of government, and for a period of more than four centuries, from Joshua to Saul, recognized no ruler but Jehovah and the judges whom He called as temporary dictators in special crises. But even with the devout Hebrew the plan proved to be unworkable. The social virtue of a people we now know must express itself in organized form. We must also remember that Samuel when the time had come for a change of government, made plain that the people were wrong not in wishing an organized government, but in demanding a "king like the nations" round about them. The kings of those nations were autocrats and despots. But the people preferred even a ruler like that to the fanaticism of religious zealots who might any time represent themselves as the viceroys of God, and without any credentials.

But theocracy as applied to the individual life is the normal experience of every Christian. It has been the experience, too, of our brothers of the other religions of the world. Partial though their conceptions of God have been, still their lives have in a sense been under the control of

their god. The conception we have of God has tremendous influence over our life.

Some religions conceive fear of God to be the prime virtue of their adherents. Others teach that He is indifferent to the life of His creatures. Some Christians even have represented Him as seated on a great throne, administering justice to His sinful children and unwilling to forgive them till His only begotten Son had died for their sins. Other Christians recognize Him to be our loving Heavenly Father, Who sent His only begotten Son to die that He might show forth the love of His own anguished soul for us, anguished because of our sins and of our misunderstanding of His great love for us. The different types of character that would result from these various conceptions of God are evident to all who recognize theocracy as the normal experience of the worshipping soul.

The Christian conception of God as Father, as loving Heavenly Father, interested vitally and continuously in every life and in all of life, present in every experience of the individual soul, dignifies man and glorifies his life. How sweet and precious is the thought that God is present in all our experiences, not as a critic, not as a judge, but as the loving companionable Father we have found Him to be! "In Him we live and move and have our being."

In view of this splendid conception of the intimate relationship existing between God and man,

what becomes of our distinction between sacred and secular, of our notion as to the special sanctity of certain places and times, of the division of our life into separate compartments such as physical, mental, moral, social, political, economic, industrial, spiritual? Do not all these concepts get their meaning from their relationship to our life, which "In Him" lives, moves, and has its being? Is our life many, or one? We will search in vain for our different categories of life in the Bible. They are not there. Jesus never thought of saving men's souls apart from their bodies. He said He came that we might have life and have it more abundantly. Thank God, men have been increasingly entering into that life ever since, but we have not yet seen it in the fullness of its abundance.

What effect will this theocratic relationship in my life have over me? It will cause me to recognize God in every experience. Whether I labour or play, whether I sleep or sing, whether I testify for Him by word or meditate on His loving kindness to me, everywhere and every-when I will "do all to the glory of God." To me as a Christian theocracy is the holiest relationship of my being. It keeps me consciously in His presence and exercises not only control over my conduct, but also supplies inspiration for every act of life. I am so glad I am a theocrat.

In my relation toward my brothers, as a Chris-

tian, I am a democrat; in my relations to the eternal issues of my own life and experience, I am a theocrat. Democrat, autocrat, theocrat, these three sum up the relationships of my soul, but the greatest and the holiest of these is theocrat.

VI

SOME APPLICATIONS OF THE FOUR-SQUARE PRINCIPLE

I. Growth

THE New Jerusalem as the seer of Patmos observed it lay "four-square." Growth, too, expresses itself in the same way. Witness what is said of the growth of Jesus—"And the child grew in wisdom and in stature, and in favour with God and man."

The normal life grows in these four directions. Only idiots fail to develop in wisdom. Growth in wisdom is to be distinguished from growth in book-knowledge. Wisdom ought to be enhanced by study in the schools, but the consequence does not necessarily follow. Many great scholars have lacked wisdom. Many wise men have lacked scholarship. Wisdom is discernment of the inner significance of the experiences of life and of the race. Jesus grew in wisdom and so should we.

The physical dwarf is a monstrosity. So natural and normal is physical growth that any interruption of it occasions surprise. But the development of a sound body is more than a matter of years. Positively speaking it includes also

play, proper food, work, sleep, and the application of sanitary and hygienic principles. Negatively it includes abstention from all hurtful things, such as alcohol, tobacco, social impurity and intemperance in every form. Our bodies are the temples of the Holy Ghost and should be kept sacredly pure.

The normal life can no more leave God out of its program than it can leave out food. "In Him we live and move and have our being." Jesus increased in favour with God. As we have larger experience and more ample opportunity, it is our pleasure, our joy, our privilege to merit His increasing favour. We should be scrupulously careful ever to choose His side of any question.

And finally in order to be four-square our development should include the approval progressively of our fellow-man. This approval is not to be sought for by flattery or fawning. It is the legitimate by-product of the normal daily life well and conscientiously lived. The life that seeks popularity will not meet the test of four-square growth. The life that receives the favour of brothermen as an unearned increment of living is the real life that counts. Such a life may be crowned with a cross and terminated by nails driven through hands and feet and a javelin-pierced side, but such a life is worth all it costs. Earnestly seek it; covet it. Such a life God yearns for each one of us to live for Him.

II. The Church

The Church is preëminently a place of prayer. It would perhaps be nearer the truth to say that the life of the Church is dependent upon prayer. A praying Church is a victorious Church. Any other sort of Church is a weakling. How the spirit is revived in the house of prayer! Worship is necessary to man and prayer is the soul of worship. Too often we have like the Samaritan woman emphasized the place of worship. It is the spirit of worship that counts with God. Too often also we have like the disciples not known how to pray. The Church is obligated to teach us to pray and where to worship. This is the first stone in the spiritual edifice we call the Church. We need a revival of prayer and worship in our life. We can get it only through the Church.

The Church in the next place is the disseminator of truth. Now the Church has been conscious of this prerogative through the centuries, but has not always been keen to discern the truth. Bigotry has often ruled in the hearts of priest and people alike, and dogma has often sat enthroned there unwilling to be tried by the faculties given us by the Creator as the guides of life. "The truth shall make you free," but the Church has forgotten this at times. When scientists discovered the world is round and revolves around the sun, the Church anathematized them. When the spirit of brotherhood and social solidarity possessed the

hearts of many and compelled them to declare the individual gospel incomplete without its social complement, the Church in many quarters classed the prophets of the larger truth as heretics. When reverent scholars approached the question of the Bible's making and coming to us from the historical standpoint, they were styled skeptics. The religion of Jesus Christ has nothing to fear from scientist, prophet, historian, or scholar, or any other source. It is truth that is the life of the Church and truth will make the Church free. The triumphant Church will include all truth.

The Church does not exist for itself. It should in the third place give, give liberally and gladly. "It is more blessed to give than to receive," said Jesus. His Church will demonstrate the truthfulness, the blessedness, of that principle. A Church that does not give will die. God cannot prosper a Church that sponges on the community; He cannot do it and keep His word. The Church is not a sponge to absorb, but a standpipe to distribute. It must give.

And finally it will serve. "The son of Man came not to be ministered unto, but to minister." Let this be written over the entrance way to every temple of the Most High. Let it be practised, too. The Church as a servant must not hesitate to enter any open door, nor to force open a door that does not stand open. She will minister to all of life without apology. Wherever her sons and

daughters go, she must go. Whatever they are interested in, she must be interested in, with that purifying, uplifting, sanctifying influence which is her constant and eternal prerogative. She will in the days ahead clear herself of the charge of vagrancy nor will she permit loafing on the part of her adherents. She and they alike will delight to serve the Kingdom of God.

III. The Sunday School

The Sunday school is the teaching enterprise of the Kingdom. As its first characteristic then it should keep this function prominent and foundational. The curriculum of instruction therefore is of primal importance. The building and equipment likewise call for earnest attention. But the corps of teachers is the issue of largest concern. Note that I said *corps* and not *corpse*. So many times the teaching force is a body of death to the Sunday school. This brings up the whole question of teacher training and of supervised teaching. The Sunday school is potentially an institution of marvellous power for imparting the precious principles of the Kingdom. Let us be alert to every promising method of transforming its potential into kinetic energy.

Worship, too, should characterize the Sunday school that is on to its job. We have found worship to be the foundation stone of the Church's spiritual edifice. Worship in the Sunday school

should prepare for the spacious spiritual sweep of the Church service. In order to do this it should be graded by departments. If a separate assembly room is impossible for each department, it is certainly possible in some way to provide for the training in worship in at least two groups, consisting of the Beginners', Primary, and Junior grades in the one and with the remainder of the school in the other. The question of disorder in Sunday schools is very largely soluble by graded worship, providing an adequate and becoming means of expressing the heart's deeper longings to God. If we will but consider that a disorderly Sunday school is an immoral institution, we begin to sense the importance in the development of Christian character of providing for it adequate facilities for training in worship.

In the third place the Sunday school should serve. A Sunday school that exists merely to keep itself alive is an incumbrance, and appeals to people to attend such a school, however frantic, will not, cannot permanently avail. From the Beginners' Department on into the Adult Department, training in service should be provided on an organized graded basis. A beginning can be made with the four special days now almost universally obtaining — Thanksgiving, Christmas, Easter, and Children's Day. These days can be made occasions of service to the Kingdom through careful preparation and methods sanctioned by

approved usage. But service is a constant need of the spiritual life, just as food, water, and air are of the physical life. So the program of social service should be extended to cover the entire year, expressing itself through ministry in the name of Christ to the local Church, the community, the larger work of the organized Kingdom, and animals. Babies and larger children, unfortunate families, the aged, the benevolent organizations of the local Church and of the denomination, and animals are the most appropriate objects around which to weave an organized, graded program of social service. Unless the Sunday school teaches service and practises it, a self-complacent church will later prove inadequate to reach the world for Christ.

And finally the Sunday school should lead to the salvation of the young life entrusted to it. If it fail here, woe is the Church, for eighty-five per cent. of our Church members come from the Sunday school. Yet we now lose fifty per cent. of those who resort to it for its ministry. Our teaching, our worship, our service aims in Sunday school work have their proper fruiting in the winning of the young to Jesus Christ as their personal Saviour. We must not fail here. Let us on bended knee learn from Him the methods by which our hearts shall rejoice in victories for His name in the saved lives of the boys and girls whom we teach.

IV. Christian Endeavour

Some Christian leaders would merge Christian Endeavour with the Sunday school class. There is some duplication of work in theory at least now. Christian Endeavour, however, stands for some things which are not undertaken by the Sunday school. Coördination of the activities wherein common ground is occupied will relieve all duplication, if combination is not attempted as advocated by some. It is the duty of Christian statesmanship to work this problem out.

In the first place Christian Endeavour is the training school of the Church. It is the laboratory wherein Christian principles are experimentally to be tested out and the impetus given for larger things in the days ahead. Christian Endeavour recognizes that a time comes when training should cease. For those who have reached that stage it provides honourary or Alumni membership, but discontinues active membership. Some friends of the Sunday school have been bold enough to say that it too needs a definite curriculum, with graduate courses provided, and when these have been completed, the pupil should sustain an honourary or Alumni relationship to the school. There is much to be said for this. Certainly Christian Endeavour is wise in terminating the period of apprenticeship and in insisting that those who have been trained should take up the journeyman's obligations in the Kingdom's service.

Christian Endeavour, too, deserves our most ardent approval in that it stands preëminently for loyalty to Jesus Christ and outspoken allegiance to Him. It is good in the presence of our peers to witness for Christ. Many a wavering faith has been greatly steadied by testifying in the Christian Endeavour prayer-meeting for Jesus. Such testimony is doubly worth while since it comes not from a question proposed by the teacher as in the Sunday school class, but from an inescapable impression within. In Revelation we read that Satan was cast out of Heaven by "the blood of the Lamb and the word of their testimony." How important then that young life should have opportunity freely to testify for Him!

Christian Endeavour, too, is loyal to the Church and its enterprises. The observant pastor of a worthy Christian Endeavour Society knows where he may always go for willing service, gladly rendered, whenever occasion arises. And the wise pastor always sees to it that such occasions constantly arise. Sometimes organized classes have become self-conscious and proceeded along paths of their own choosing, without reference to the Sunday school as such or to the Church. Coöperation, loyal support, willing service—such is the spirit of Christian Endeavour. Such is certainly its aim. Its committee work should be coördinated with the social service program of the Sunday school.

And finally Christian Endeavour stands unequivocally for fellowship with all God's people. What a crowning characteristic this! In February, 1881, denominational aloofness, not to say sectarian selfishness, was the outstanding characteristic of organized Christianity in America. Behold, what changes the intervening years have wrought! Why? Because in those separatist days God sent Rev. Francis E. Clark to say to the oncoming generation of young people He wished His people to fellowship one with another. And now the Federal Council of Churches has come, and now conventions are held every year and many times during a year in America and throughout the world to discuss the meaning for us of Christ's prayer for the oneness of His followers. Thank God for the broad Christian fellowship of Christian Endeavour! Thank God for Francis E. Clark! This far-seeing prophet by his leavening movement has shown us the way of "denominational disarmament." Who follows in his train?

V. The Great Commission

The Great Commission is the *magna charta* of world redemption, yet its first implication is personal. Before I can enter upon the crusade to which it challenges me I must first of all be a disciple. I myself must be saved before I can become interested in the salvation of others. First and foremost then the Great Commission is a chal-

lenge to the individual to become what he is duty bound thereafter to undertake to get others to become.

But he dare not stop with his own salvation. Religion is more than a personal matter. I mean, of course, the Christian religion. It is only a partial truth to say that Jesus came to save me. He came to save me, as we have already said, that I might witness for Him and so, under His blessing, be the means of salvation to some one else. Salvation that ends in me is selfish, and there can be no selfishness in Christian redemption. If I am not vitally concerned for my brothers to know the joy that is mine because of my salvation, I may rest assured that sooner or later I shall become cold and lose my salvation. There is no salvation for self alone. What could be more dissatisfying than for a single soul to be saved! Brotherhood is the pregnant word of the Christian faith and social solidarity based on that faith, the Christian goal for the human family.

The Great Commission, too, has implications for the social order, for the organized life of man. Have we not learned that it is insufficient to make Christians out of the individuals constituting society, while the institutions that minister to their life are untouched by the spirit of Christian truth? Suppose the governments of the world had been Christianized, could there have been a world war? Was it not a right thing to pass the prohibition

act? Do we not need a censorship for motion pictures and other forms of amusement? Is there any institution or organization for which our Christian Great Commission does not have a vital, throbbing message? How about the press? How about industry in all its forms? How about higher education and also the public schools? These and others touch our lives constantly. Can our lives function to their full capacity until these institutions have been brought under the vital sway of the Christian religion? We have been rescuing the perishing and binding up the wounds of the robbed and throwing life-lines to the shipwrecked. Well and good. Let's continue to do these things. But let us go further and find why there are perishing ones to rescue, why robbers wound our brothers and theirs, why ships are wrecked on the moral ocean of life. Having found out the "why," let us apply the balm of healing to the sore spot or the surgeon's knife, as the diagnosis may require. Let us make the social order safe for the Christian. *And* let us not stop till all those whose business we ban have too been won to our Christ. They are our brothers, too, and for them Jesus died. The salvation of the Great Commission is personal, social, and societal. We must never forget this.

But now we come to a peculiarly tender thought. "Go ye into all the world and preach the gospel to the whole creation," says our Great Commission

in the original language of the New Testament. *"To the Whole Creation,"* let us gild it in memory's innermost recess of the heart. And what does it imply? Nay rather, what does it require? It both implies and requires that if a man is a Christian, not only his family and friends and the brethren in non-Christian lands, but also his horse and his dog and his cat shall know it. Even the wild creatures of the field and the forest will know it. What a precious thought! God too cares for the sparrows. The Great Commission makes us like Him also in that respect.

VI. Education

When education is mentioned, immediately the mind and its development appear in the foreground of consciousness. And this is right. Education is mental development. But what is mental development? Is the mind a vessel to be stored with useful and valuable information? Is it a muscle to be strengthened by certain, as it were, calisthenical or gymnastic movements? Is it a photographic plate, giving back what it receives? Or is it the instrument of a presiding genius, capable under the direction of that genius of creative acts? The answer to these questions will determine the method of education, but would not alter the fundamental conception that it is mental development. A trip to one of the great libraries of the world will convince even the super-

ficial observer that man has endeavoured to provide ample means of developing the mind, and the end is not yet, for more books are being printed this year than ever before. The same superficial observer, by a cursory glance at the leaders of men in all generations, will readily conclude that education has contributed tremendously to the achievements of the race. Certainly education must guarantee mental development.

Contemporary with the thought of mental development through education was the complementary thought of spiritual ministry. Indeed, it may with reasonable assurance be claimed that religious culture, rather than mental development, was the primary motive in education. In the early days religion was the chief concern of man, and not an incident of an otherwise busy career. The first educated men were the priests and ministers of religion, and for their equipment the first colleges and universities were founded. In the educational development of our own country this fact admits no gainsaying. There would to-day be no universal education for the masses nor higher education for the leaders of our nation, had not the Church in America pioneered in education. But religion belongs in education not simply by right of priority of occupation. It belongs there by inherent right and necessity. Education without religion is a curse to a free people. Education without Christian character produces Kaiser Wilhelms on

thrones, skeptics in professors' chairs, enemies of humanity in private life, and world wars in international relations. The educational system that leaves religion out is poison gas and no mask can be invented to withstand its insidious destruction. Education and religion, God has fitly joined them together, and what He hath united let no man or set of men essay to put asunder. The American people should give their best statesmanship to the implication of this truth for our public schools and institutions of higher learning under public control.

Education, too, has a ministry to the bodies of men. This is comparatively a new thought in educational practice. We have known all along that our body is the temple of the Holy Spirit, but we thought if we kept it clean we had met all obligation to the spirit dwelling within it. Never did it occur to our forefathers that the educational system owes it to the physical man to render his body not only clean, but also strong and vigorous and robust with health. So now the public school gives earnest heed to play and recreation and no college is complete without its gymnasium and its athletic grounds. Play and recreation make our bodies strong and vigorous and healthful, and so these instrumentalities deserve full recognition in the program of real education.

But education needs one more ingredient to render it four-square, and that is a social conscience.

Strange as it may seem, great intellect, unquestionable integrity of character, strong physique do not necessarily motivate a man to serve his brothermen. They may by the superiority they inevitably confer suggest to him the exploitation of his brothers. The strong, the strong in mind, spirit, and body, must be shot through with the spirit of altruism toward their fellows. Whether we will it or not, we are brothers to all men. And whether we will it or not, what happens to our brothers happens eventually to us. The submerged tenth, if left to themselves, will submerge the other nine-tenths. The highly favoured, if they undertake to lavish their talents upon themselves in self-gratification, will fall under the unsparing hand of disease and moral degradation. I do not like to think of the curse we will bring upon our unhallowed heads by selfish appropriation of talent, which is certainly in God's thought a social asset and the common possession of all men. I delight to think on the benefit the life of unselfish service brings to the one who lives such a life and to those whom it benignly touches. Of this I am absolutely sure—the education that fails to equip with the social conscience is woefully inadequate in these days of world brotherhood and racial solidarity.

VII. The Minister

The minister is the most many-sided man of

genius civilization has produced. I mean, of course, the minister as those on the outside conceive his duties. He is supposed to be capable of expert advice in every business or profession and to be possessed of a spirit that equals any circumstance. As a financier he is expected to dress himself and family equal to the best and thoroughly educate his children, paying his bills promptly, on a salary paid in spasms and not equal to the wage of the day labourer. The marvel is that he does it. But whatever else he may be or is expected to be, the minister must be a preacher of the Word. No social grace, no charm of personality, no wisdom of worldly lore, no skill in finances can compensate for this fundamental conception of the ministerial fitness of things. And wherever a minister appears with a vital message, the whole world will tread the path to his doorway. Men's hearts hunger for spiritual nurture and the minister is the representative of God to break to them the bread of life. The foolishness of preaching is yet and likely to continue to *be* the way of salvation to the lost. It is certainly the strength of life to the saved.

Next to preaching and in many senses a part of that service is the minister's function of reconciling. The spoken message of the prophet of God should have as its ultimate aspiration reconciling man to God and man to man. Harmony, fraternity, fellowship, brotherly love—such are the bed-

rocks of Christian character. In generating, instilling, cultivating these soul qualities of the first magnitude the minister is rendering an inestimable service. These qualities will solve the complex, competitive, conflicting issues of our life, and these qualities only. To recur to the industrial problem, it can never be solved by organized labour demanding its rights, while organized capital opposes. Only the fellowship and love of the Master regnant in the hearts of men and in the organizations which express their ideals can bring us industrial peace. How important is the minister as a reconciler!

And then he is a comforter. Misfortune, disappointment, failure, sickness, disease, death, sin in single column or in battalions attack us all. How sweet and gracious in such an hour to have the representative of the Kingdom come to us with the balm of Gilead and the oil of consolation! But he is equally a comfort in the hour of mirth and jollity. What more comforting and uplifting than for the minister of the young to attend their athletic sports or other social festal events! I have seen a great preacher and dearly beloved lose himself in the enthusiasm of a basket-ball game. And then I have seen that same preacher hold his congregation the next day with rapt attention. In joy and in sorrow, the minister is privileged to be the supreme personage, even as Jesus was at the wedding feast and at Lazarus' tomb.

Finally the four-square minister is a trainer. This characteristic of his calling requires utmost patience and rarest tact. He will find many times he can do the thing that must be done much easier himself than train some one else to do it. He must not yield to temptation here. The line of least resistance is oftentimes the pathway of defeat. It were better to get ten men to work for the Kingdom than to do the work of ten men. The minister must train his people to pray, to teach, to finance the Church, to be liberal in supporting all the enterprises of the Kingdom, to carry on the worship and other activities of the Church in his absence and even at times when he is present. This brings up the question of lay-preaching. Lay-preaching contains wonderful possibilities for the Kingdom. It is Scriptural, it is effective, judged by experience, it benefits the layman and the people alike, and it greatly strengthens the minister's own messages. I hope to see a revival of lay-preaching in our pulpits, for that will mean a revival of religion, which we most assuredly need. This revival will come when our ministers want it.

VIII. The Layman

Marvel not that I put first among the four-square characteristics of the ideal layman the cultivation of the prayer life. No Christian can have power without prayer. It is the dynamo of spir-

itual energy. To neglect it is to stop the machinery of the Kingdom in the development of one's own character and render one useless in the work of the Church. What a hopeful sign of the times it is, therefore, for forty-one distinguished laymen from twenty states and representing nearly all the denominations of prominence to issue a summons to prayer, and to have them give as the reason, "Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind. Therefore, we call upon all who believe that the Living God hears and answers prayer, to offer daily petitions in behalf of our troubled world." The layman needs worship in his home and in all his experience of life to have with him the spirit of prayer. The layman who prays will be ready to do the duties of a Christian. The layman who neglects to pray will grow cold and indifferent. Eventually he will lose his salvation.

The praying layman will attend his church, regularly, conscientiously, naturally. There will be no need of "Go-to-church" Sundays for him. He will be there. Members of churches who do not attend are advertising the poverty of their spiritual experience. Church attendance is in most cases a sure index of spiritual temperature. What would you think of a man who owned part of a business and did not look after it? What must we think of the layman who is partner with God

in the Church of which he is a member, and who remains habitually away from his place of business? Our churches are not crowded because our spiritual vitality is so low. The only way to fill our churches is to fill the laymen with zeal for the Kingdom.

The four-square layman will give liberally to the Church and Kingdom. It will not be necessary to give oyster suppers or to have rummage sales or entertainments or lectures to fool out of his pocketbook the money needful for the support of the Master's cause. His pocketbook, too, will have religion. He will know how to *pay* as well as how to *pray* for the Kingdom's coming, and he will be able gladly to do both because he has already given himself to the Lord. He will be a tither as the minimum expression of his obligation to the Kingdom. But he will give offerings over and above the tithe, as the Lord has prospered him. System and not spasm, privilege and not emotional appeal, will be the essence of his giving-creed. The ultimate motive, however, will be, in some small measure, to express through his gifts his appreciation of Jesus' sacrifice for him.

Finally he will work at his job. He will not be like a certain rich Christian whose son being asked what his father's business was, replied: "He professes to be a Christian, but he does not work much at his job." Rather will he be like that celebrated cobbler who replied to a similar question,

"My business is serving the Lord, but I cobble shoes to pay expenses." When a man takes a stock in a material business, he immediately wants something to do to promote the business. The ideal layman feels a like sentiment with reference to the church of which he is a member. He should do anything he is asked to do, rather, he should honestly try. He will either find a work suited to his talent or create one. And he will not forget that not the Church alone, but the community and the nation and the world and all men have claims upon him as a Christian, which claims he will be glad to respond to whole-heartedly and with modest self-effacement. Like his Master, he will find his chiefest satisfaction of life in the service he can render to brothermen in that Master's name and spirit.

VII

THE KINGDOM

I. What It Is

IT is not popular these days to talk about kings. They have wrought much mischief lately and men are in no mood to tolerate, much less to venerate them. Yet never before did men urge with all their zeal measures pregnant with hope for the establishment of Christ's Kingdom. Manifestly words may carry within them contradictory connotations.

What is the Kingdom of God? In the prayer our Master taught us to pray, we read "Thy Kingdom come: Thy will be done," to which is added the very significant qualifying phrase, "on earth as in Heaven." It appears that the Kingdom of God is a condition of life wherein the will of God is done. But what is the will of God? Jesus revealed it in His life and set it forth in His teachings. He fairly exhausted the glowing imagery of that highly imaginative Eastern life in His desire to reveal to us what it is like. "The Kingdom of God is like" is a favourite theme of His, and what wealth of inspiration is provided for us in the parables depicting it! It is like a grain of

mustard seed, like yeast, like a coin, like a net cast into the sea, like a sower, like a pearl of great price, like, like, like, on through the entrancing labyrinth of their parabolic beauty.

And yet men are not able to-day to define the Kingdom of God. It means one thing to you and another to me and a third to our neighbour. So we revert to our starting point—it is that condition of life wherein the will of God is done, and each individual member of the Kingdom is to decide for himself what that will is. No man, no set of men, no priest, potentate, or power has any right to say to even the humblest citizen of God's Kingdom what the will of God is. And that is why men who understand it love the Kingdom. In it, all are kings, and so it is a democracy, in which God is eternal Ruler by the universal suffrage of all His children, their vote having been freely and willingly cast in their choice of Him as Sovereign of their hearts.

And so we begin to understand what Jesus meant when He said, "The Kingdom of God is within you." To the individual Christian this mystical relation between God and himself is a precious possession. In the consciousness of it, he is emboldened to undertake programs of Christian service where otherwise he would withdraw in dismay. His witness within tells him that one with God is a majority, and so spurred on by this confidence the impossible is wrought through him

as the wholly inadequate human agency. What dignity, too, as well as strength this mystic indwelling of the Kingdom imputes to the individual Christian! God has honoured my poor estate by dwelling within me. Surely I must keep my house clean, sanitary, garnished in appreciation of such signal honour so undeservedly conferred on me! Let every Christian become deeply conscious that in him dwells this Kingdom of God and a new day will dawn upon the earth!

The earth is to become permeated with the Kingdom of God. That is the second teaching with reference to the Kingdom. When? When the social order is Christianized. How is this to be brought about? Will it have happened when all men everywhere are Christians? Yes, but a Christianized social order, a society impregnated with the Kingdom of God, will have tremendous influence in bringing all men into the Kingdom. The Kingdom in individual hearts will, under proper leadership, increasingly penetrate and transform the social order, which in turn will react to bring the Kingdom into other hearts, and so mutually the Kingdom in its dual manifestations of a spirit within and a force without will grow till it fills the earth as the waters cover the seas.

It does not necessarily follow that a group of devout Christians will guarantee a Christian social order. Such an order must be consciously sought for. Christian institutions do not "just happen."

Somebody under the impulsion of the Kingdom within must travail for their birth and constantly be their guardian, nor on the other hand must we make the fatal blunder that our sole business is to make individuals Christians and leave the social order to itself. Experience, sad and bitter, has taught us the futility of that method. The Kingdom is more than a rescue agency; it is a prophylactic power too. Let us strive for both at once—endeavour to lead the individual to Christ and likewise to make the atmosphere of his new-found life so wholesome that his Christian development will be aided at every turn, and never kept by vitiating influences from functioning normally. So shall the Kingdom array itself for the grand consummation, its union with Christ in the New Jerusalem.

This third aspect of the Kingdom is the *raison d'être* of the other two. The Kingdom within me and the Kingdom objectified in the Christianized social order look for their perfection to the marriage of the Lamb with His Church, the vision of which realization has entranced each hopeful spirit of every generation. How satisfying it will be to have part in that state of bliss, the joys and satisfactions of which we have no way of anticipating! This we know, and it is enough, in that Kingdom realized and perfected "we shall be like Him; for we shall see Him as He is." No ampler joy than this could the trusting heart of the devout Chris-

tian who has had part in the other two manifestations of the Kingdom desire.

II. Progress of the Kingdom

The Kingdom of God, according to Jesus in a certain parable, is like a grain of mustard seed, small and insignificant to begin with, but destined to be the largest of plants when matured. Progress thus becomes the pregnant thought for the Kingdom. Growth has certainly characterized it in every generation of the Church. Forward is the only becoming direction in which the Christian may look. The Garden of Eden is behind us, and we shall never return to it again, but the New Jerusalem is before, and toward it like valiant crusaders for the King we must reverently march.

I am glad Jesus made ample provision for the growth of His Kingdom, both in concept and in inclusiveness. There is no such thing as fettering the spirit of man in view of the amplitude of the Kingdom whose Founder said "greater works than these shall ye do." While He was on earth He healed by His magic touch a few hundred at most, but in His name to-day hospitals restore to health and strength millions each year, yet there is no mention of this method of doing good in any of His teachings. He loved little children and blessed them, but think of the central place childhood now occupies in the mind and thought of the world and of the orphanages provided for the homeless ones,

all due to our enlarging conception of His teaching and of its inclusiveness, though He nowhere says a word about child psychology or orphanages. In His name we have abolished slavery, though He did not specifically authorize its abolition and even accepted the institution as a part of the social organization of a time not ready to shed it. In His name we have abolished the rum traffic, and put the social glass with all other beverage use of alcoholic liquors under the ban, while He calmly attended a wedding feast where wine was served, even providing by miraculous power additional wine when their supply had given out. In His name womanhood has been steadily emerging into full equality of rights, though He never enjoined us by special command to make men and women equal. It is the leaven of His teachings that has wrought these mighty works, a leaven capable rightly of a wider conceptual understanding and of a broader inclusiveness. And the end is not yet.

Nay verily, the end is far from yet. We have made great strides in the ways of the Kingdom since Jesus ascended. We have, however, only hinted at a few of the potential giant achievements of that mustard seed which has but sprouted even in our day. When its leaves shall have put out and its branches shall have developed into the tree of its destiny, " the greater works " of our accomplishment so far will fade into insignificance in

comparison with the mighty works that will in that glad day crown man's upward climb toward righteousness and toward God. In that day democracy will be real, real and actual, and not a theoretical organization of the State. It will have permeated every industry, every institution ministering to life, and every heart. In that day the brotherhood of man will be realized in the conscious fellowship of life, when no man will say, "Lo, here is mine," but all men will rejoice in each other's good. Then will the Bridegroom return adorned for His Bride, then will that glorious consummation have occurred for which the ages have wrought and for which the noblest and best have ever laboured and suffered and died, even the dawn of that new time in which Jesus shall reign and His holy angels with Him, in the city of our God, the New Jerusalem. In that day the great commission shall have borne its perfect fruit, for in that blissful time every knee shall bow and every tongue confess the Christ as the Saviour of men and of the race.

But how shall this glorious day come? As progress has ever come, through the Church, imperfect as it is, constantly leading its forces into higher places of achievement and light, slowly but surely with each succeeding age the better understanding and interpreting to them the Master's will and message and program for the world, pointing them ever to Him as their ineffable example and praying

for them the leadership and inspiration of the Spirit, without which all their efforts, however well-intentioned, must essentially prove abortive. Admitting no discouragement, absolutely assured of ultimate victory, we "press forward toward the mark for the prize of the high calling of God in Christ Jesus," and in an age we devoutly pray not far distant we shall see the reward of our vital faith in the fruition of that Kingdom, whose watchword is progress and whose beckoning challenge to us has been our inspiration and hope. "Thy Kingdom come; Thy will be done." "Even so, come, Lord Jesus."

III. Recruits for the Kingdom

With thirty thousand pastorless churches in our country, with one Mission Board having plans that would readily require all the volunteers for foreign service of all the colleges and seminaries, with a steady decrease in the number of candidates for the ministry in all the churches, with a pronounced growth in the avenues of all-time Christian service in the Kingdom's work, a crisis has arisen the like of which has never before confronted the followers of Christ. I am no pessimist, but neither am I that type of optimist that calls his hopes his facts. What can we do about it?

What every great business is now doing in order to perpetuate itself and strengthen its personnel—

search for promising young people and lay before them the claims of the Church on their lives. Never a week passes but that I receive some piece of propagandic literature for our college library or to be posted in some conspicuous place, calling the attention of the students to the fine opportunities in this or that line of business. The great corporations, like the Steel Industry, the Packing Industry, the National City Bank, and others, send their personnel men to college campuses to look the more promising men over with view personally to enlisting them for their respective businesses.

Now some people object to this procedure with reference to Christian service. They quote "Woe is me, if I preach not the gospel," forgetting that this is the utterance of a man long in the ministry of the Church. They say God will call those He wants. The same philosophy would lead us to abandon all evangelistic efforts and all personal work. This philosophy, too, would make preaching a means only of building up the saved. It would be the business of God to call men into the Church. Now the paradox is that this latter position is the only true one. You and I cannot call a brother into the Kingdom. God does that just as He calls one man to preach and another to practise medicine. The trouble comes in our differentiating where there is no difference. God calls through men most of the time. Occasionally in Scripture we find where God directly calls a

man to His service. But God is not limited to that method and most often some Paul becomes the father to a son Timothy in the gospel ministry. If we have the obligation to win our brothers to Christ in the premises, we have the same obligation to win those same brothers to Christian service as a life-work. The only reason why one minister will have thirty or forty Timothies in the ministry as the crown of his pastoral labours and another minister none at all, is that the one worked definitely for them and the other did not, and the same is true of Christian homes and of Christian laymen as well. Not that God cannot do it without us, but that He does not. We must roll away the stone. We must bring the water and fill the jars. We must go wash in the pool of Siloam. What a privilege it is thus to be co-workers with God in recruiting the labourers for His cause!

But definitely and specifically how?

Our pulpits must magnify the claims of the Kingdom as heroic opportunity for life-investment. There is the ministry at home and abroad; there is the new field of religious education open to laymen and laywomen and with marvellous promise for the Kingdom's growth; there is the work of Christian education in the schools, colleges, universities, and seminaries of the Church; there is the work of publishing, editing, and authorship; there is the work of nursing—surely these and the multiplying other avenues of

life-service, properly presented, will make their appeal to young people. A chance reference in a sermon will not do. It will require many discourses, preferably gathered into a program of a month or more yearly, and leading to definite appeals for immediate decisions as the culminating aim.

But the pulpit will need help. It cannot do the work alone. The various organizations of the Church and particularly the Sunday school, the Christian Endeavour Society or other young people's society, and the missionary societies should be brought to function in this direction. They will have to be led to see first their obligation and then instructed in method, but these are not insurmountable obstacles. A thing that ought to be done, can be done, and this thing has been done already in many instances.

Even this is not enough. Reference has already been made to our colleges as proper recruiting grounds. Most Church Colleges now have a week of prayer and also a special life-work campaign of from three or four days to a week each year, looking to this very thing. The sad part of it is that most young people have decided what they will do about giving their lives to Christian service before they come to college. The college atmosphere can steady them in their determination and occasionally can win one for the ministry, or for some other field of Christian

service. It has an opportunity and it should respond to the same with resolution of purpose and steadiness of aim, but its field is limited and circumscribed by influences at work in the pre-college life of its students.

This brings us in the last analysis to two other modes—to personal effort on the part of laymen and laywomen with the young men and women of their communities and to our Christian homes. If we have the conviction that our neighbour's son or daughter would effectively serve the Kingdom by all-time Christian service, it is our duty to say so, not to some one else, but to the young man or woman in person. It will require courage to do this, but God has through that conviction called us to serve Him in that way, just as no doubt He will call the young friend we interview to serve Him with all his or her life. "Where He leads me, I will follow."

But our real source of Kingdom-recruiting is after all our Christian homes. Parents can have more influence over their children than any one else. If they constantly hold up the work of the Kingdom as offering the finest opportunity to serve altruistically, if they pray in the family worship for some member of the household to give his or her life to this sort of service, if they in private lay this on the heart and conscience of each soul God has committed to their care, the Kingdom will have recruits. I fear most homes prefer that their

children should find an easy place in life and a comfortable competency rather than enter the work of the Church with its anxieties and small remuneration. We need to consider earnestly the purpose of our life here and then urge our very bone and flesh, the loved ones of our homes, to make the choice for their life work best promising the achievement of that purpose.

Finally, and that is already presupposed and always fundamental in any Kingdom enterprise, we must pray the Lord of the harvest to send forth labourers into the harvest. Only, remember that prayer is but the beginning of our responsibility. We must after prayer go out into the byways and the hedges and urge them to become harvesters for Him.

The Master's "Go ye" applied to all the company of His followers. The early Christians accepted the commission as applying personally, and in consequence the faith spread like a mighty conflagration. Every member was a firebrand of its proclamation. Winning others to Christ was serious business then and not a matter to be attended to by proxy through a priest or professional evangelist.

Perhaps it was necessary to professionalize the Church's ministry to the life of men. Every religion yet has had to have its priesthood, its specialized religionists, in order to perpetuate and make its force effective. We must be bold to say,

however, that the Bible does not recognize that fundamental distinction which has played so important a part in ecclesiastical history—I mean the distinction between laymen and ministers. It is the teaching both of the Old Testament and of the New Testament that all God's children are kings and priests unto Him. Among the Jews the tribe of Levi was chosen to serve the interests of religion for the whole people. Any other tribe could have served just as well, though this was the tribe of Moses and Aaron. Even the appointment of this tribe to this professional service did not deprive any Hebrew of his priestly relation to God. The Jews to this day refuse to recognize the order of the laity.

The history of the Christian priesthood in the technical and professional sense would take us too far afield for our purpose. Suffice it to say that step by step it can be traced from the days of the primitive and joyous brotherhood of the early Church, wherein there was no such thing as ministry and laity as we use those words, up to the time when two distinct orders were recognized in the Church. It was a bad day for the Church when this happened, and we are far from recovering from its consequences. We need to get back to the Scripture in this matter and to recognize that all Christians are priests and that the minister is a specialized priest of the Church. We need further to understand that this in no way alters the priest-

hood relation of any soul to God and that it certainly does not abrogate the "go ye" of the great commission as applying to each and every one.

I know a layman who had carried the abrogation view to the extreme. His pastor called on him to pray. He replied, "Pray yourself; that's what we hire you for." There are thousands of laymen who act by this frank man's philosophy, though they would not be so outspoken in their refusal. They do not personally feel any responsibility for the winning of others to the Christian life. They believe in the Church, support their pastor, are generous to all the enterprises, and rejoice when new members are added to the roll. But as for feeling it their duty to win others to Christ by personal effort—well, that is none of their business.

Oh! for a return of the spirit that animated the laymen of the infant Church! They not only felt responsibility for leading their brothermen into the joy of their new-found experience, but they esteemed it their chief business. In every era of Christian history which has been characterized by a marked spirit of evangelism, the simple laymen of the Church have initiated and led. The crying need of our time is a sense of personal responsibility on the part of every professed follower of Christ for the winning of others to Him.

How shall we get this realization across? We must hear it from our pulpits. We must search

the Scriptures and Church history for the facts. We must gather our laymen and laywomen together into little groups and lay this solemn and holy obligation so heavily on their hearts that they will be ready to try. And we must pray our Father to endue them with wisdom and power as they go. Laymen now are willing to give money for the work of the Kingdom. Never in all history were such stupendous gifts chronicled for the gospel's spread as in our day. This is good, but not good enough. The Kingdom will never come till laymen give themselves in personal service for the winning of their brothers to Christ.

Personal work—what a power it is and what a dual benediction! The most effective method of approach to a man's soul is through personal work. When you look a brotherman in the eye and talk with him about the eternal issues of his soul, he will be impressed and in most cases won to Christ. The plan works, just as it did in Jesus' own day, when Andrew brought Peter and Philip, Nathaniel to Him. Hand-picked fruit is best, too. Many a time a decision is reached under the high emotional appeal of the evangelist that lacks fervent conviction. But the man who calmly accepts Christ under the Spirit-led guidance of a personal worker is more likely to know what he has done.

But I am thinking also of the joy of it, the dual satisfaction to the souls involved. The hunger for personal work becomes a passion as it is in-

dulged. No other Christian experience can equal it in spiritual exhilaration, not even one's own conversion, for in this work two souls are involved and a twofold joy ensues. To have your brother-man place his hand in yours and say, "I am a saved man. You have helped me see the light"—that is joy, unspeakable joy. Christ wills that every humblest follower of Him shall know that most blessed experience. The consummation of His Kingdom is postponed till all who name His name have actually known that experience in their lives.

IV. The Individual Christian's Obligation

The individual Christian must face his obligation to the Kingdom. He should honestly ask himself this question, What shall I do with my life? This is no simple question. The investment of life is the paramount issue from the personal standpoint and one of great intricacy from the standpoint of the callings that clamour for the individual.

Let us look at the facts. Holmes W. Merton, in his book "How to Choose the Right Vocation" (Funk and Wagnalls Co., New York City), discusses 1,406 vocations made up of 362 professions based on the arts and sciences; 344 commercial callings, and 700 trades and skilled vocations. Fourteen hundred and six opportunities and but one choice! Well may the young life hesitate be-

fore such bewilderment. Well may those who have gone before and settled this issue properly (judged by the results that have been achieved in their life-work) tender to the young their experience and assistance in such a situation.

I do not mean that we should undertake to force the youth into a life-work according to our desire, but that we owe it to youth to help by every legitimate means in arriving at the proper decision. This applies to every vocation, no matter how humble, no matter how exalted. For I take it that honest service faithfully rendered is approved of God, and that according to our talent there is no highest or lowest calling with Him, no humble or exalted vocation. To believe otherwise is to impute respect of persons to our Heavenly Father. Such imputation is unthinkable. From our mundane view-point one calling may rank higher than another. With God there is no inherent difference between vocations. What differentiates is not the calling as such, but the spirit in which it is pursued, the fidelity and consecration and moving power of the one called.

I should like for the young life that reads these lines and that is in doubt as to what calling to choose to decide for himself the issue in the face of certain principles that are fundamental. If he will examine the vocations that are appealing to him by these principles and then ask our Father God to approve the decision that appeals most to

his heart, I shall be satisfied; and if God approves, he will be happy.

1. Will the vocation I incline to enter call for the full exercise of my best powers? Because nothing less than my best and my full ability can express my love for God for His loving-kindness to me.

2. Is it a vocation that will enable me to grow? Because the law of the Kingdom is growth and my life-work must not be like the busy activity of the ant. "First the blade, then the ear, then the full corn in the ear."

3. Will its effect on the four-fold aspect of the normal life be salutary? Because following the example of my Master I am to increase in wisdom (mentally) and in stature (physically) and in favour with God (spiritually) and man (socially).

4. Will it provide a support for myself and those dependent upon me? Because it is my duty to found a home and rear a family and the labourer is worthy of his hire.

5. What preparation will it require and am I willing to make it? Because I have no right to enter upon any calling inadequately prepared.

6. Is the calling overcrowded? Because I am anxious that my life shall count for human betterment and this result is to be achieved in brotherly coöperation and not by the fierce competition that shall crowd my brother to the wall.

7. Have I the disposition and taste to meet the

requirements of this vocation? Because no one can do well that which is distasteful and unsuited to his talents.

8. Do those who know me best think this vocation the proper one for me? Because my friends know me even as I am known and their voice is in many respects the voice of God to me.

9. Does my Father God approve my entering upon this vocation? Because no man has a right to leave God out of the most momentous issue of his life.

Keeping these nine principles in mind, let the youth test the various vocations that are uppermost in his mind by them and then let him go to his life-work with the hilarity of one who rejoices to run a race. Let him rejoice that he has found his place and let him acquit himself like a hero in the cause he has embraced. Let him thank God for life and its opportunities and let him work in his chosen realm as "a king and priest unto God." Let him say "This one thing I do, and, God being my helper, I can do no other."

What shall I do? Ask God. Follow His call, no matter where it may lead or what it may cost, and rest assured that following His call will serve the Kingdom and promote it among men.

VIII

THE BIBLICAL COMMANDMENTS

I. The Ten Commandments

THE Ten Commandments found in Exodus 20 and Deuteronomy 5, to be properly evaluated, should be viewed not in the light of Christian standards, but in the social and racial setting of the times of their enunciation. They summarize the legal system of the Hebrews in splendid fashion and represent a tremendous advance over the legal code of any people in the tribal nomadic stage of their development.

Let us get clearly before us the situation of these people when this law was given. They had no technically organized government, but were twelve tribes with family groups within the tribes. Every nation or racial group we know of in that stage of its development had its gods, represented by images, the names of the divinities being freely used as a sort of spell to get advantage over other tribes, groups or individuals, with no regular rest-day for the tribes whose work-hours, as well as whose work-days, were terminated only by their powers of endurance, with the practice of doing away with old and infirm members of society by

starving or outright slaughter, and with even such laws of humanitarianism as had appeared limited to the group or clan and not conceived of as universally applicable. Such we may assume was the ideal of life and society obtaining among these people when Moses came to them with the great moral and religious code which we have styled the TEN COMMANDMENTS and which we recognize to have played such a momentous part in the moral and spiritual evolution of mankind.

How heroic it was for this man Moses to come to a people like this with the message of the first commandment, providing for the worship of one God only! Each household, each tribe was accustomed among such people, we must remember, to have its own private divinities. All these are outlawed and monotheism is to be the only legitimate worship. The history of the Hebrew people shows how difficult it was for them to adopt this commandment. Time and again they suffered for failure to keep this first injunction of the decalogue, and the captivity in Babylon was necessary finally to eradicate the tendency to such apostasy.

The second commandment is equally as startling, eliminating all graven images, in which again every household indulged to the fullest extent of its ability. We know how converts to Christianity in non-Christian lands even in our day cling tenaciously to their idols, or at least to one. It was a high standard Moses set for the Hebrews.

The same is true of the third, forbidding the use of God's name in incantations and charms and other illegitimate ways. So profound an impression did this commandment make on the Jews that they would not even pronounce or write the sacred name of Jehovah, using in its stead Adonai. It was asking a great deal for a primitive people to forego the use of the name of deity to secure advantage for one's self or as forestalling an enemy.

The fourth, too, is most audacious, considering the times, not so much because a rest-day was provided, but that the injunction is given to work six days each week, an injunction we need even to-day. The poor and unfortunate needed a rest-day. It is the first instance of labour legislation regulating the hours of the toiling masses. The law of the seventh day of rest is written in man's nature, and where it is transgressed, as in France in the days of the Revolution, direct physical and moral consequences follow. But the rich and powerful needed also to understand that work is incumbent upon all, and so all are commanded to work six days. No man can earn or inherit the right to be a parasite on his fellows, according to this commandment.

The next six commandments, known as the second table of the law, have to do with our human relations, just as the first table laid its emphasis on our relation to God. This group of injunctions, negative for the most part, is, if anything, more

remarkable for its audacity, considering the times, than even the first table. It is a magnificent bill of human rights. The first and only positive command among them means little to us in comparison to its implications then. A man, we have said, was not required or even expected, according to the law of the nomad group, to protect his parents in their old age or decrepitude. Either he could starve or kill them. This commandment provided not only for their protection, but even for their honour, and promises a blessing on those who obey. How happy we should be for God's pity toward the aged! This commandment placed the Hebrews in the forefront of moral leadership among the ancients.

The remaining five commandments of the second table are negative, but even in that form they contain the seeds of that social gospel Jesus came to proclaim and of that brotherhood of man He revealed. Murder, adultery, theft, false witness, covetousness as against a member of the same clan or tribe were as a matter of expediency and racial policy forbidden among all tribal groups, but had no application to other clans, tribes, or groups. Moses' law makes their prohibition universal in its application. Just what a magnificent moral advance-step this was is difficult for us to comprehend. It required more sacrifice for them in the stage of their civilization than it would have required for us to enter the League of Nations, and

yet we did not enter. To say the least of it, it was marvellous for any leader of such a people to prepare such legislation and equally marvellous for them to acquiesce in it. By no law of legal development or racial growth can it be accounted for. Nor does the rare educational advantage Moses had enjoyed account for it. The law in all essential aspects came from God and was the best revelation of His will and purpose the men who received it were able to accept at that time. Later generations were able to bear higher and holier laws, but not even yet has the decalogue been junked nor will it ever be. It had in it the germs of the Christian system, which grew out of it as normally as the fruit does out of the limb.

The Eleventh Commandment

The Ten Commandments, great and forward-looking though they were in the day of their proclamation, were not accepted as God's final injunction to men. They were a marvellously high standard for Israel when Moses gave them, but it was not long before the prophets began to see possibilities of enlargement of conception and even of amendment. We find Ezekiel saying: "What mean ye, that ye use this proverb concerning the land of Israel, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold,

all souls are mine: As the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die" (Ezek. 18: 2–4). And likewise (Jer. 31: 29–30), "In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge." These two prophets here upon the authority of Jehovah abrogate that portion of the second commandment which represents God as visiting the sins of the fathers upon the children.

Jesus proclaimed a fulfillment of the commandments in many particulars. We find Him in His Sermon on the Mount giving new meanings to "Thou shalt not kill" and "Thou shalt not commit adultery." His whole gospel is an enlargement and fulfillment of the Ten Commandments and other laws of the Jews, pointing out errors of interpretation where such had crept in, as in His definition of "neighbour," and everywhere enlarging the function of religion and its institutions, as in His treatment of the Sabbath. It was this evolutionary method of His teachings respecting a body of truth and doctrine which His hearers of the ruling orders considered fixed once and for all that contributed to His death. The Jewish law was intolerant and its devotees had not thought of permitting it to be abrogated.

In the last week of His ministry when the various classes of the opposition were doing all in their power to entrap Him, knowing His liberal

view as to the Commandments, a lawyer of the Pharisees asked Him "Which is the first commandment of all?" hoping to get the people who were listening divided in their opinion as to the accuracy of His discernment. It was then that He gave what we may with no impropriety call "The Eleventh Commandment," not that this sentiment had not been expressed long ago among the Jews. I quote His words from Mark 12: 30—"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This commandment takes precedence over all the others: it is "the first commandment" we hear Him say. Let us look at it briefly.

It places the emphasis not on authority, but on love, love which is the basis of religion, its foundation stone. It tells four ways in which we are to exemplify our love. First we are to love God with all our heart. The heart signifies the affections and includes all the warmth of the emotional nature. There is to be feeling, expressiveness, sympathy, devotion in our love for God. No mere perfunctoriness of declaration can meet the requirement of God that we love Him with all our heart.

In the next place we are to love Him with all our soul. Many people have identified the soul with the heart and others with the mind. Others still have made it signify all the faculties of the

psychic nature viewed as a unity. In some places in the Scriptures it means life. Evidently the meaning here is the will. If this be the correct interpretation, it is tribute to our freedom and we are to understand that our love for God is to be no coercion, but the willing outflow of a free and independent personality. God wishes our love. His heart aches when we turn aside from loving Him to the pursuit of vain and empty phantoms, but our love must be free and voluntary, that His joy may be full in our affection for Him.

In the third place we are to love Him with all our mind. How grateful we should be for this! Our love for Him is to be based on intellectual honesty and integrity. Our faith is to be a faith that shall commend itself to the mind with which He has endowed us and from such a faith our love for Him is to issue in a living stream of devotion. Then too we are to use our mind to discover His truth and demonstrate its potency for the uplift of men. The mind takes on a new dignity since with it we are to love God.

And in the fourth place we are to love Him with all our strength. Not only does God desire the love of our affections and of our will and of our mental faculties, but He desires the love of our bodies. What honour this for these temples of clay, nay, for these temples wherein the Most High dwells! Let us keep these bodies pure from every form of evil, let us likewise make them

strong and vigorous and glowing with health that through them we may love Him with a strength that is one hundred per cent. strong.

This eleventh commandment is replete with inviting richness for those who love the Lord. Vital are its spiritual truths for hearts that hunger after Him. Finally, as illustration, let us consider why "all" is used with reference to each of the four sources of our love for Him!

III. The Twelfth Commandment

When Jesus had given the eleventh commandment in answer to the lawyer's question, He immediately follows it with another, "Thou shalt love thy neighbour as thyself." In a different phrase this commandment is elsewhere given as the Golden Rule, "as ye would that men would do to you, do ye also to them likewise."

This golden rule, this twelfth commandment, is really a summary in positive terms of the second table of the law. We find it given in the Old Testament, as far back as Leviticus 19: 18. What made it essentially a new commandment as Jesus enunciated it was the enlargement of the scope of its application, the inclusiveness of its interpretation of the term neighbour. The Jews understood the word neighbour in racial terms. They were strict sectarians and considered themselves the chosen people in the sense indefensible according

to Scripture or the proper conception of God as Father.

Let us turn aside here long enough to define the term "chosen people." Why did God choose Israel as His people? For the very same reason that He has chosen other nations since to be His people? Because they chose Him and understood His nature and purpose and will better than any other people at that time. Historically this is correct and demonstrable. No people had the spiritual discernment of the Hebrews, that is, no contemporary people. God through them therefore was then able to give to the races of men the best revelation of Himself. It was not because He loved them better than He did the Egyptians or the Greeks or the Romans. Such respect of nations is unthinkable with reference to our Heavenly Father. The Jews to-day understand themselves to be "*The Chosen People*" in a partisan sense, but nobody else does. They have refused the higher revelation of God in Christ Jesus and have ceased to be the spiritual leaders of mankind.

Returning now to our discussion, the term neighbour in the Jewish mind and practice had been narrowed down to articulate with their idea of the chosen people. Neighbour had racial and ecclesiastical significance, but not humanitarian. The "stranger within the gate," that is to say, proselytes to Judaism, could be included in the term, but Samaritans and Amalekites and Phi-

listines and the other nationalities were excluded. Jesus enlarged their conception by pouring a new, a capacious meaning into the word.

You recall the circumstances. A lawyer had come, inquiring about the commandments, and Jesus had given him this one, and he willing to justify himself inquired, "Who is my neighbour?" Then Jesus told him that exquisite parable of the Good Samaritan, how that a Jew had fallen among thieves, how that a priest and a levite (small letters mine) had passed him by, and how that a SAMARITAN (capital letters mine) of a hated race ministered unto him. Even the prejudiced lawyer had to confess to the truth, the larger truth, Jesus had opened up to him. Our neighbour is any one who shows us mercy. So many times we have thought of our neighbours simply as ones to whom we could show mercy. That is true, but Jesus defined it the other way and evidently with a purpose. A neighbour, He tells us, is the man who shows mercy and as Christians we are to go and do likewise. It is an active principle, not a static doctrine, that the Master gives us in the twelfth commandment. It is this that makes the new commandment so dynamic in its influence over the life of those who have caught its spirit. It is far above the standard set by the original decalogue, as far above it as the noonday light is above the first shafts of the dawn of a perfect day. Yet even here we can see

that the original law was schoolmaster to the larger truth. And even yet we begin instinctively to feel that there is a still larger principle to be grasped before we fully comprehend the ideal relationship of man to man.

IV. The Thirteenth Commandment

It is possible for a man to keep the ten commandments, also the eleventh and twelfth, and still not be of the Kingdom of Jesus Christ. We have Jesus' own words for this. In the famous encounter with various sectarian groups recorded for us in Mark 12 and particularly in His encounter with the lawyer who inquired as to the first commandment of all, after Jesus had given him that positive and enlarged summary of the ten commandments contained in the two commandments we have just discussed, this conversation ensues:

"And the scribe said unto Him, 'Well, Master, Thou hast said the truth: for there is one God: and there is none other but Him: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the Kingdom of God."

Is there then any commandment the keeping of

which will put us safely within the Kingdom of God? Surely the Master would not leave us hesitant and hopeless in such a situation, and He has not. Praise His name, He has not left us in doubt. He is the Way and has told us how we can walk in its path, the path that leads to Him and to God.

On that memorable night before His crucifixion, our Master gave utterance to that noblest commandment of the Christian faith. We find it in John 15: 12—"This is my commandment, That ye love one another, as I have loved you." This is the thirteenth commandment and points out the pathway of Christian privilege and duty with never a suggestion of doubt as to its implication. We are to love each other. How much? As we would that men should love us? Not so, but even as Jesus loved His disciples. But how much did He love them? To the extent that He gave His life for them. This then is the culmination of man's love for man—that he should be ready, willing, anxious to give his life for his brotherman, without any suggestion from his brotherman that he should make such sacrifice.

The golden rule pales into insignificance in comparison with the white light of this acme of the revelation of man's brotherhood obligations to his brotherman. There is to be no arithmetical weighing of devotion and sacrifice given and received in the relations of man to man. Love is the

law of the Kingdom of God, love that delights to give itself, that never considers what is due it, but only what it can do for brotherman, love that never faileth even in the experiences that mean the giving up voluntarily of life itself for the beloved brother.

What sentiment of sage or prophet or seer can match this commandment of the Christ that obligates me to seal my faith in social solidarity, in brotherhood's reality, with my blood? We can sense its full and ample meaning only in that agonizing scene in the Garden, crowned by that tragic experience on the Cross. "This is my commandment, That ye love one another, as I have loved you."

IX

RELIGION AND REVELATION

I. Revealed Religion

THERE is a tendency very pronounced among sociologists, as also among the biological and historical scientists, to account for religion on natural grounds. They tell us how dreams, trances, shadows, accidents causing stunning, death, ancestor worship, the unexplained forces of the natural world, all suggested to primitive man the thought of a life separate from the bodily existence and of beings higher and more powerful than himself.

It is not our purpose now to argue for or against these propositions, but merely to state that these origins for religion do not lead to God. The most they can do is to point the way and indicate the direction. The learned Greeks erected their altar to "The Unknown God" and the ritualistic Roman his altar "*Sive Deo Sive Deae,*" whether god or goddess he did not know nor did it bother him much to find out. The most pathetic figure of our day is that of Herbert Spencer, the great and honest seeker after the truth. And what did he discover? The Great Unknowable. That was all, and that is all any religion of nature and reason can discover.

The Bible plainly teaches us that no man by searching can find out God (Job 11:7). How then are we to find Him out? By revelation. God has not left Himself without witnesses. He has in all generations spoken by His own chosen instruments, those of the natural order already referred to, and also by persons especially responsive to His will and so capable of being His mouthpieces to their fellows. So have developed the sacred writings of various nations and cults, not all of them of the same value, because not all who essayed to speak for God were equally able to comprehend His will and interpret His purpose.

There is some truth in the Koran, in the Veda, in the Zend-Avesta, and even in the traditional myths of the roaming tribes of men. Through all these media God has been endeavouring to express His will and portray His nature to human beings, in so far as they have been able to hear. But the very finest revelation of His will and purpose and nature has come to us through the Hebrew race and is preserved for us in the Christian Bible. I like to think of our Christian faith as being a higher revelation of God's will for men than these other faiths, just as I think of the New Testament as being a higher revelation of His will than the Old Testament.

The Christian religion has nothing to fear from the religion of the naturalists nor from the religions of other revelations. It can meet them

confidently and demonstrate its superiority by the worth-whileness of its conception of God as Father, of men as brothers through Christ, and of its ideal of a perfected humanity progressively to be realized in the world. How grateful we should be for the high privilege it accords us of being workmen together with God to bring His Kingdom in!

No man can by searching find out God, but when God has revealed Himself to any man, what would that man accept in exchange for that revelation? Even the imperfect revelations of the Koran and of the Veda and of the other sacred writings like them have greatly comforted those who have been privileged to appropriate their teachings. But when the fuller revelation of Christian truth has touched these devotees of the less clarified faiths, they have many times cried out with joy for the larger and fuller light. Preeminent in the realm of revealed religion is the Holy Bible. Preëminent as revealing the character of God is the Christ of the four Gospels. Let us search the pages of Holy Writ, for in them we shall find the will and purpose and personality of our Father God most satisfyingly portrayed, and they are they which testify of Him.

II. Pure Religion

We do not find many definitions in the Bible. It is rather a book of illustrations than a theo-

logical treatise. In this fact there is food for deep thought. However, when we do find such a departure from custom in the Bible and when particularly it concerns itself with the one of the foundational principles of the Christian life, we are glad.

We have such a situation in the definition given us of pure religion. Let us look at it. "Pure religion," says James 1: 27, "and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This definition says pure religion has to do with three things: God, fellowman, and one's self.

1. *God.* There can be no religion without God. We get nowhere without recognizing His primacy in all religious activity and aspiration. Men have tried many substitutes for God, such as nature, philosophy, art, agnosticism, pleasure, accumulation of wealth, fame, but these have all, however faithfully and conscientiously pursued, led only to disappointment. There is no substitute for God. "In the beginning, God," begins the inspired Record, and experience declares that "in all things since and even unto the end, God." We are glad that James has set us forever straight on this point, that there can be no religion without God.

2. *Fellowman.* "To visit the fatherless and widows in their affliction," says James. This

phrase is typical in two senses—in the nature of religion's ministry and in the scope of its inclusiveness. It is necessary that we understand this, or we may from this definition get a very elementary and superficial notion of our religious obligation to our fellowman. Surely pure religion has to do with more than "the fatherless and widows in their affliction." What about the labouring man, sick or out of a job? What about our brothers and sisters in non-Christian lands? What about the bright boys and sweet girls with the bloom of youth and hope on their ruddy cheeks, whose parents are too engrossed in the "serious business" of life to give them moral guidance and provide wholesome and uplifting recreation? What about innocent girls driven to our great cities in the effort to make a living? What also about our young men under similar circumstances? What about the aged and decrepit whose last days need sympathy and companionship? What about rotten politics? What about the partisan press? What about internationalism conceived in jealousy and nurtured in suspicion? Does pure religion have no word for these problems of the human life? If it is speechless before these issues, it is waste of time to urge social-minded men to embrace it. The Christ of the simple Christian man is interested in all life.

Then again this phrase of the definition must be taken as typical with reference to the nature of re-

ligion's ministry. As applied even to the special classes selected, we would not expect the ministry of religion to be exhausted in a mere visit. The duty of visiting "the fatherless and widows in their affliction" is made typical here not only of our general duty of service to brotherman, but also of our duty as to the special classes mentioned. We will not only visit these sorrowing and afflicted ones, but we will minister to their every need. We will also build orphanages for the fatherless and homes for the aged widows. James is right in making us plainly see that religion has first to do with God and also with our relations with our brotherman. It cannot be the Christian religion and leave out either one of these relationships.

3. *One's Self.* Religion, too, has a balm for me as an individual. It offers me a new heart and salvation through Jesus Christ. It is personal as well as social and God-ward. It is significant that this personal relationship is placed third in order. Careful analysis of the Christian life shows this is correct and that James knew what he was defining from personal experience. Love can know no selfishness and pure religion is love unadulterated. It cannot do other then than place itself last in the catalogue of relationships. How different this is from the undue emphasis on individual salvation in the practice of the Church! Then again when our relation to God is right and

our relation to our brotherman is right, it is easy for us to keep ourselves "unspotted from the world." Contrariwise, we have no possible chance of keeping ourselves "unspotted," should our relationship to God or brotherman come under the shadow of having placed self-interest before either of them. Least of all does this definition countenance asceticism. There would be no need to enjoin men who shrank from social contacts to keep themselves unspotted. This definition makes the Christian life part and parcel of the world, but it is to keep itself "unspotted" and to take the spots out of the world itself.

Pure religion—what is it? A look up—toward God; a look out—toward brotherman; a look in—toward my own heart: these three constitute for me the trinity of fundamental relationships of the Christian faith. These are pure religion.

III. Inspiration

No man can read the Bible and go away from it with the notion that it is just an ordinary book. No man can trace the historical genesis of this same Bible and be dogmatic about its accuracy in every detail. The many conflicting manuscripts wherein the judgment of Christian scholars had to be exercised to give us the text we now possess make it impossible for us to be sure we have even now in many places what the sacred writer originally said. For the mechanical verbal inspiration

of the Bible there is no defense, save that blind and superstitious acceptance of a certain version as the real one, evidence to the contrary notwithstanding.

Many have wished the King James version to be taken "as the real one." It is certainly a good one, the dignity of its English, the lofty stateliness of its spirit, the very evident devotion and reverence of its translators, the long years of sweet and precious association, giving it many claims to be regarded as *the* Word of God. If any version could properly be so selected, certainly I would vote for this one and so would many another. But this cannot be honestly done, because of errors of translation, the discovery of many manuscripts since 1611, the growth in Christian scholarship since, and because of errors of interpretation which any translator at any time is by the limitation of the human judgment bound to include, though perhaps without intention.

The King James translators could not keep out such errors of interpretation. The Weymouth translation has them. So does the Moffatt. So do they all, and necessarily. Even editors of other translations by cross-references can make the Bible teach their peculiar interpretation of mooted questions, as, for example, the Scofield Edition. I sometimes wonder if a man like Scofield does not subject himself to the curse pronounced in the Book on the man who adds to or takes away from

it. I would be unwilling to do it myself, such is my confidence in the Holy Spirit's ability to direct every reader to sense the truth of any passage.

But let us return to the King James errors of interpretation, of which for our purpose we will cite only the one relating to our title. In 2 Timothy 3: 16, we find that version saying: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The most accurate rendering of this passage according to the original Greek says: "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The difference between these two renderings is vast. The former binds the spirit of man, the latter challenges him to search and to decide what is Scripture and tells him how he may decide. If it is inspired of God, it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." If it is not profitable for one of these four purposes, though it may be scripture, that is, writing, it is not inspired of God. These translators used these norms of judgment when they excluded from the Bible the apocryphal books accepted by the Catholics. The book of Esther gave them a lot of trouble, because it does not contain the word God at all. Yet they included it because it was profitable in their judg-

ment " for doctrine, for reproof, for correction," or " for instruction in righteousness." Christian men and women to-day have the same right to their judgment in such matters as the King James translators, and if we have the Christian spirit, we shall not fall out with each other and call each other names if our judgments disagree in the conclusions we may honestly and prayerfully reach.

We must give attention to another matter of supreme importance to the individual Christian and to the progress of the Christian faith. There must be inspiration outside the written Word of God as we have it in the Bible, else what means Jesus in His remark to His disciples the night before His crucifixion, as given in John 6: 12—" I have yet many things to say unto you, but ye cannot bear them now "? Has He ever said them? Undoubtedly. To whom? To choice and reverent spirits in every age since who have been able and receptive to listen and to interpret them to their day. Has He ceased so to speak? Most assuredly not. Will He ever cease? Not till this world becomes His Kingdom and the marriage of the Lamb and the Church triumphant has been consummated. How does He speak? Through His Holy Spirit, witnessing to His people and inditing His message on faithful hearts. Is this inspiration? What else is it?

Is the Bible inspired? We end, where we

began, by saying it is unlike any other book. It is inspired, *the* inspired Word of God, and we have tests given us in the Bible itself whereby we can know it is—for despite all the difficulties under which the text has reached us, we must unequivocally render our verdict respecting it that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

X

CHRISTIAN HOME LIFE

I. Books

THIS is the day of books. More books are printed in each succeeding year than in any previous one. And they get sold. Not all of them get read and very few become the real companions of men and women and of boys and girls. The companionship of books is a vital need just now—the companionship of the right sort of books.

The Bible continues to be the largest seller and the most popular volume. Yearly it enters new fields and yearly the output in millions of copies increases. There is no danger that its popularity shall wane. Its truths satisfy the heart. It needs no publicity expert to exploit it. This is the first and fundamental book of every home, library, curriculum of study, and of the individual life. Cherish its companionship. Copious association with it will bless the life and hallow its thoughts. Read it in all its versions and return from its reading with ideals quickened for life's inspirations.

But there are other books, good books, and many of them. We cannot afford to neglect them. Many people think newspapers and other

periodicals can supply the place of books. These have their important place. The newspapers keep us informed on the immediate and contemporary facts and issues of life. They are of fleeting value only. The magazines, when they are not fiction or immediately practical, are speculative and explorative. Books fit to be our companions give us the results of research and study. They are the best product our minds have been able to produce. A scientist will write an article of wild speculation for his professional journal which he would never think of placing in a book. Books are coined lives, the deposit of many experiments in the laboratory of the mind and soul. They are charts along the pathway of human progress. Savages produced no books and civilization is inconsistent with savagery. A people without books would eventually revert to barbarism.

The value of books in the home is hardly computable, I mean, of course, the value of books that are deservedly our companions. Care must be taken in the selection of books for such purpose. There should be as many libraries in a home, or rather as many sections, well-marked and distinct, as there are members of the family circle. Father's books should suit his taste and mother's hers, and each child should be provided for. Even the prattling baby will have its section of books, which mother or older brother or sister or nurse or father will interpret where interpretation is

required. The purchase of a new book should be endorsed by a family council, for in all essential respects it is adopting an outsider into the family circle.

The home should have also its book evenings, happy occasions when sixteen-year-old Mary shall tell of her most recent-formed companion "bound in kid and with the tale inside," to be followed by twelve-year-old Tommy and his latest adventure among those most marvellous books for boys that now gladden our American youths' hearts, and each other member of the family in turn will give report. Many homes find the Sunday afternoon of a rainy day thus beautifully disposed of, and to what profit! It is a vexing question in many homes how to spend an inclement Sunday afternoon. Try this. It is a very religious method and most profitable.

But in order to make such an occasion possible there must be provision for reading on the part of each member of the family, a definite time set aside for reading and cultivation of the companionship of books. Such a habit formed in youth will bear fruit in age that will be of inestimable value. The period thus set aside need not be long, a few minutes a day, perhaps, but it should be regular and uninterrupted. It is surprising what we can achieve over a period of years in just ten minutes a day. Longfellow translated into English blank verse Dante's Divine Comedy in

just ten minutes a day. Find a time each day for the companionship of books. It will prove a marvellous mental, cultural, spiritual tonic, provided the right sort of books is selected.

Religious books should fill a large place in each section of the home's library, and what a wealth of such books we have to select from! It would seem that God's Spirit is striving with man in our day in marvellous fashion, such is the flood of good literature literally plunging from our presses. Happy is that home that is on the mailing list of the denominational publishing houses and of such well-known producers of Christian literature as The Fleming H. Revell Co., the Macmillan Co., George H. Doran Co., The Association Press, The Missionary Education Movement, Charles Scribner's Sons, and many others whom not to mention may seem like discrimination, but space forbids.

"Buy a religious book a week" is a splendid practice for any home, and the second week in each March is fast becoming known as religious book-week. Why not get our names on the mailing lists of the producers of religious literature and begin our excursion into the practice of buying for the home one religious book a week, fifty-two each year, assigning them proportionately to each member of the family? It will prove to be a most valuable resolution and a practice from which with greatest difficulty the home can ever after be divorced.

Not many of us can know many distinguished persons in the flesh. But we can know as many as we please in the spirit through the companionship of books. Cultivate the friendship of all the worth-while people we may, we can never reach the point where the companionship of good books may not yield a rich and happy harvest of noblest, of imperishable ideals. He who knows good books knows God, for He is Partner with man in their production.

II. Bible Study

The more I study the Bible the more I see in it. This is not true of any other book with which I am acquainted. A book is fortunate that is read ten years after its publication. Publishers expect to melt the plates of most books at the end of five years. The book that has value fifty years after its writing is a most remarkable volume. But the Bible becomes more popular every day and not to be acquainted with it is the badge of gross ignorance.

I have been often asked what I consider the best method of Bible study. At different periods of my life I would have answered this differently. I have no best method. It greatly depends upon my own feelings and upon the purpose I have in view as to what method appeals to me most. Once I read the Bible through consecutively, beginning at Genesis and reading a chapter each

day. This was very profitable and every one should at some time read his Bible through just as he would any other book. As a method of Bible study, however, it is very poor.

I again read the Bible through chronologically. It will surprise you what a light this method will throw on many passages, especially if with this method you carry along a study of contemporary history. The objection to it is that we do not know the chronology of some books. It will repay the effort, however, even if we cannot be exact in every detail.

Then I have read the Bible through by books, reading a book at a sitting so as to get a unified impression. For this purpose I prefer an edition without verse divisions. What a pity our Bibles ever got partitioned off in that fashion! There is no inspiration in the verse divisions of the Scripture, but there is much annoyance to the mind seeking a unity of conception as it reads. This method is greatly enhanced by a study of the times of each book and the making of an outline on a second reading.

Then I have read by topics, selecting such themes as love, faith, baptism, forgiveness, holiness, truth, worship, man, Christ, the Kingdom, God, the Holy Spirit. It is great to get the comprehensive grasp of a fundamental teaching of the Bible in this way. I have had my conception of the importance of a particular teaching changed

essentially by this method of investigating all the Bible has to say on a given theme. I used to feel uncomfortable when the preacher would mention money. I thought then that it would be more profitable by far to tell the people about faith or love or the new birth. Then I opened God's Word by the topic method and to my utter amazement found it speaking far more frequently about money than about anything else. I then began to talk about it myself, wrote a series of articles on the theme, became a tither, and enjoyed it so that I could not stop at that, and am going yet. It's great to know what the Word says about a theme, provided you do what it says.

Another method I have found very suggestive is a comparison of the different versions of the Scripture, using the King James as the basis, comparing it with five or six others in the English tongue, and then with the original Greek, or Hebrew, the Latin Vulgate, the German and the French. We come away from such a critical study of a given passage with a new conception of the Bible and of the problems involved in getting God's message across to men.

And then I have read the Bible by the hit and miss method. Wherever its pages would open, I would read. I acquired this habit in youth. I took a pledge in my 'teens to read the Bible every day and I just had to keep it. That I did not have a good method seemed not to trouble me. I was

keeping my pledge. Well, it is good to do even that much, and to pray daily, too, even if we can do no better than the boy who wrote his prayer out and nailed it over his bed and as he crawled in would nightly say, pointing to his prayer, "Lord, them's my sentiments." What I am trying to say is that our Bible study should be regular, daily, and if possible more frequent than once a day. Nothing contributes to spiritual insight and vitality like reading God's Word and praying each day. The family should arrange for this in its schedule.

And that brings me to a further method of Bible study, about which I will now speak briefly —what is commonly known as the devotional method. I would not mention this, lest its omission be misunderstood, for all Bible study should be devotional, that is, we should be conscious all the time we read God's Word that He is present to interpret it to us. Unless we have that spirit, we might just as well be studying Latin or Mathematics as God's Word. The spirit of devotion, of worship, of recognition of God's presence must be present in all Bible study to make it a spiritual ministry. What is usually meant, however, by the devotional study of the Bible I would rather denominate the meditative. This does not characterize all Bible study, but only that trustful method of approach by which we read and just wait on the Lord. This busy, bustling world

needs this method now and needs it sorely. "Wait on the Lord." "Speak, Lord, for Thy servant heareth." Precious are the moments spent in holy meditation, wherein the Lord speaks to our receptive hearts! Precious and never-to-be-forgotten!

III. The Family Altar

We cannot go back to the time-honoured family altar of our fathers. We do not make progress backwards in the Christian life. The family altar, such as we knew a generation ago and which Burns has so beautifully depicted in the *Cotter's Saturday Night* and which exists to-day in isolated cases, is gone as an institution for the great mass of the people, and we cannot resurrect it. In its balmy day it was an agency of marvellous ministration to the spirituality of the home and of society. It was suited to the household stage of social development. But we have passed out of that stage into the era of community life. The complexity and the interlacing interests of life to-day even in rural sections render impractical such delightful occasions as the family altar provided for the beautiful home-life of a generation gone.

The Sunday school, the Christian Endeavour Society or other young people's organization, more frequent public worship in the churches, the multiplicity of religious books, the custom of providing each member of the family with his own

Bible, the presence in the home of the religious newspaper, together with the almost innumerable avenues of religious culture and training open to the people of this age, have rendered in a measure the real reason for that type of family altar inoperative in the minds of most families. Each member of the family, for example, is now urged to read his own Bible daily and to pray. The piano player and the Victrola bringing the very best the world has in the realm of instrumental and vocal music makes the singing of the family dismal and lacking in appeal. We may lament this, but we cannot alter it. The reading habit, too, tends to individualize itself and makes against the social unity of the home of few books and common interests. So far nothing has been said about the exactions of industry, calling the various members of the family group away to their places of employment at different hours, nor of the many clubs, guilds, and other organizations which have enriched the social life of the family, while inevitably breaking down the home as the social center of the family life.

What are we to do then? Try to reinstitute the family altar of a generation ago? It will succeed only in spots. I am persuaded that most families which can adapt themselves to the regimen of the family altar, as the term is technically understood, already have it and find it a priceless institution. I am also persuaded that the vast majority of Chris-

tian homes cannot maintain the family altar and that many of them for that reason feel that they are rated below par by their pastors and other religious experts. I have heard some heads of such families talk about this matter, after they had tried honestly and failed, and had again and again been urged to undertake what they knew they could not do. The result was discouragement, because of insistence on a splendid thing, but not an essential one in the Christian life of our day, whatever it might have been in the days numbered with the past.

What are we to do then? let us ask again. We should insist that the children in the home be given religious instruction, parents in this coöperating with the Church and Sunday school. We should insist that the Bible be read by each member of the family daily and prayer offered individually to God. We should insist that religious books and periodicals be regularly read, arranging a schedule for this, just as for Bible reading, adapting the schedule to each individual member. In the case of children unable to read, there should be a story-telling period and the memorization of Scripture and suitable singing. The little ones, too, will be taught to pray. On the long winter evenings and on Sundays when the weather is inclement, let there be reports and experiences, while the family is together, garnered from reading and other sources, and occasionally

if it can be done let there be gospel singing. Let each meal have a blessing asked by some member of the family group, and frequently let there be Scripture quotations given at the table by each member, the conversation being often directed toward Christian themes, though it will not be possible always to do this nor desirable. Above all means at one of the three meals, whichever best fits the family schedule, let there be a reading from the Scripture daily according to some approved plan, followed by a simple prayer. Literally tens of thousands of homes employ one or more of these methods of religious nurture, and many more can be added to the list, many more which would be unable to attempt to reset the beautiful family altar of the former days into our modern homes with all their multiplied interests, or which would fail if they should try it.

And, after all, is this too not a real family altar? What is the family altar for? Is it not to focus the thought of the members upon God as Father and Protector of the home? And does this method not accomplish the result for our day which the reverent worship of the older time did for our fathers? It is my conviction that it does, and that the sooner our Christian leaders so recognize and teach, the sooner will be laid in our houses the enduring foundations of a truly Christian family worship, different from that of former times, but in its essential spirit as vital and as fruitful of Christian character.

XI

MONEY AND THE KINGDOM

I. Stewardship

THE historian of the Church will no doubt describe our generation as the "Stewardship Era." The Church has not been afraid to teach this obligation, though occasionally some stingy layman has objected by insisting that all the Church wants is money. Well, with such men, it never gets what it wants.

And in this teaching the Church is entirely right. The Bible has more to say about money and its uses than about any other one subject, not because it is a root of all evil (though love of it is), but because properly used it is an essential agency by which the Kingdom will come. People who are so vociferous about the tendency of the "new theology" to eliminate the doctrine of the new birth which is mentioned specifically only once, ought not to be so opposed to tithing, which is mentioned so often. Which of these two classes is the more heretical? Perhaps it is unkind to say it (and a minister wouldn't), but I have a haunting suspicion that the Christian who opposes the stewardship

program of the Kingdom on the ground that all the Church wants is money, has yet lying before him the happy experience of the new birth. "For where your treasure is, there will your heart be also." And if a man's treasure be in his pocket or a bank or stocks and bonds, where should we look for his heart, according to Jesus?

A false teaching has sprung up respecting tithing—from two diverse angles. The first is the notion that the tithe is all that is required or expected of a steward in the Kingdom. Even the Hebrew law of the tithe provided for offerings to the Lord's work. Jesus reinforced the teaching of the tithe in Matthew 23: 23, but the universal law of love which characterized His Kingdom's conception of Christian duty and privilege applies here also. Surely a man will not do less for love than the law required! The Christian standard of giving is "as God hath prospered." No Christian will be content to give less than a tenth, and those to whom prosperity has come will give willingly, cheerfully, many tithes, because of their love for the Lord. Not how much we give, but how much we have left behind, is the measure of a man's Christian benevolence. The poor widow gave more than they all. A wealthy Christian recently gave a million for famine sufferers in Europe. I know a widow who in giving ten dollars gave more than this splendid, generous Christian layman did.

The second error in regard to tithing is that the giving of the tenth leaves us free to do as we please with the remaining nine-tenths, thus making the tithe a sort of penance fee for selfish use of what we claim as our very own. Some Christians have a similar notion about Sunday. We should lead holy lives on that day, as a sort of therapeutic for our secular life of the other six days. Other Christians make of certain acts which they think of as peculiarly spiritual fetishes to ward off the evil consequences of other acts which they call social or physical or intellectual or economic or moral. We know how impossible such partitioning off of life is. The spirit of the Master must go with us seven days each week and in all the experiences of life. That spirit must control the use of every penny we have at our disposal. We are to recognize the stewardship of money as applying not to one-tenth, but to ten-tenths.

But even the correction of these two errors is not ample. The doctrine of stewardship needs to be enlarged till it includes not only money, but talent as well. The Church has been entirely right in recognizing the ability to make money as a gift of God. Individual Christian leaders have also been right in insisting that stewardship as respects the money-making talent has application not only to the use of the money after it is made, but also to the method of its making. This complete view needs now to become the universal concept of the

Church. Christian business men must be taught that they are Christians in business and that no tainted money can be purified by giving any portion of it or even all of it away. When such a conception of stewardship pervades the laymen of the churches, it will be impossible for Christian leaders to offer as excuse for their property's use for prostitution, that they had acted through agents and were not responsible, as happened when Chicago's Vice Commission published the list of property owners of the dens of iniquity of that city. In that day, too, a wealthy Christian, tenant-house owner, will not unwittingly subscribe with tears of sympathy for a benefit fund for a poor widow whom he had ordered ejected from one of his hovels. Christians will in that day refuse to own stock in industries that violate the gospel of Jesus in their organization and practice.

It is the lack of this conception of stewardship on the part of leading churchmen engaged in industry that embitters the labouring man against the Church and nerves a man like Bouck White in his "The Call of the Carpenter," thus to parody the Twenty-third Psalm: "The Lord is my partner, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters. He restoreth my reputation. He leadeth me in the paths of big philanthropies for my name's sake. Yea, though I walk through the valley of labour strikes and revolution, I will fear no evil. For

Thou art with me: Thy Church and Thy priesthood, they comfort me. Thou preparest a table before me in the presence of starving enemies. Thou anointest my tongue with oil: my cup runneth over. Surely homage and flattery shall follow me all the days of my life, and I will dwell in a big tomb hereafter."

It is safe to prophesy that the proclamation of the whole doctrine and obligation of stewardship, both for capitalist and laboring man, can remove such misunderstanding, and that nothing else can. The Church has brought democracy measurably to bear on religious, domestic, personal, and political issues. It must now bring it to bear upon industry, which affects fundamentally the life and well-being of every individual as even these former issues do not. But the Church has the remedy—the gospel of Jesus Christ expressing itself in full stewardship of life and all its powers and relations. Let us hope the historian of the Church shall be able to record of us that we included in our doctrine of stewardship the complete program of love and brotherhood Jesus taught.

II. "Thou Fool"

"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build

greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool."

Yet according to the wisdom of the world this man was exceedingly wise and prudent. Wherein then did his folly consist? Why should God call him, "Thou fool"?

This rich man was a fool in thinking he had produced the bountiful crop that overtaxed his garners. He forgot that the land, the seasons, the seed, the labour of man and beast had helped him in its production. "My fruits," "my barns," "my goods"—these are the attitudes of a fool. No farmer should ever feel able to say "my" with reference to any crop. Forces beyond his control make or mar his fortune. Every farmer should be reverent and a worshipper of God. Whenever a man in any industry or occupation or profession begins to regard his achievements as his own, mark him down as a fool. He may appear wise and be so esteemed, but such pride always precedes a fall. The fool says of his crop or his painting or his speech or his book, "This is mine; I produced it." The wise man knows that in all he does he is a worker together with God and his brotherman, and his attitude toward things men ascribe to him as his very own will be mightily affected by that knowledge.

This man was a fool also in not thinking of the claim his brotherman had on his possessions. He not only refers to "my fruits," but to "all my fruits." He had no thought of sharing them with anybody. No doubt he had neighbours that were poor and needy. No doubt he had relatives who desired and deserved his assistance. No doubt there were calls for benevolence of varied character coming to him from many sources. No doubt the religious system presented its appeals to him, as it does to men of wealth to-day. He brushed all these claims and appeals aside, and announced his intention to gather "all" into his larger barns. Andrew Carnegie declared it was disgraceful to die rich. Men of wealth are ready in our day to recognize the claim of the poor, of the unfortunate, of charitable institutions and agencies upon their material possessions. This man recognized no such claim and because he did not so recognize, God declared him to be a fool.

But this man's supreme folly is seen in the declaration he made to his soul—"Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Materialism in this man has borne its perfect fruit—he identifies his soul with his body. He does not hesitate to say that his soul is to eat, drink, and be merry. This is ever the danger with those who possess great riches. "The deceitfulness of riches" is the phrase in one of the parables. It was a rich

man who went away from Jesus sorrowful, and of no other is such misfortune recorded. It is a terrible risk to run—this of becoming rich. How many times have poor men, active in the work of the Kingdom, lost their interest in that work when wealth with its responsibilities crowded their days and hearts with anxious cares! It has been said that it is always a question when a Christian begins to grow rich, whether the Kingdom is to gain a fortune or lose a soul. This rich man went the limit—he identified his soul with his body. Material things have their legitimate place, but the soul does not eat or drink them and thereby become merry. The wise man makes them serve the interest of his soul through ministry to his body and the bodies of his brothermen. Whoso has any other view of wealth and its uses is a fool.

III. Religion a Utility

Otherworldliness is not a proper definition of the Christian religion. "Heaven and Hell" are not preached now as they once were. Yet the fact remains that for many Christians the winning of Heaven and the escape from Hell sums up the essence of the faith. They have missed the heart of the parable of the labourers in the vineyard, that the Christian life has compensations here and now that fully justify its earnest pursuit.

Did Christ teach a utilitarian religion? Is religion properly to be conceived as a workable

hypothesis for this life or is it a kind of morphia to soothe the pains and heartaches of this present existence by the promise of better days ahead? The Jews who, as has been already said, had the keenest religious sense of any ancient people, were certainly and avowedly utilitarian. Before they were a settled people, they looked forward to their Promised Land, and after they became a nation, religion was constantly held up as the guarantee of national perpetuity as well as of individual prosperity. They expected results immediate and present for their religious conduct.

A careful and judicial analysis of Jesus' teaching will force us to conclude that He was frankly utilitarian in His view. "Come unto Me, all ye that labour and are heavy laden." Why? Because "My yoke is easy and My burden is light." "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Why? "For with the same measure that ye mete withal it shall be measured to you again." "Seek ye first the Kingdom of God and His righteousness." Why? "And all these things shall be added unto you." Jesus preached on the Last Judgment, but His gospel had utilitarian value, too, for this present life. He declared Himself to be the life and that He had come that we might have life and that we might have it more abun-

dantly. He intended us all to be abundantly cared for here and now.

What we need to-day is to get men and women to see that religion pays big dividends in the year 1921 and while we live our daily life. Men will in this day not pay much attention to a religion that merely gives them a promissory note on the bank of Heaven or that offers them as the reward for righteous living here an inheritance due to be entered upon at some future judgment day. It is a utilitarian age and nothing that is unworkable appeals to us, no matter how earnestly we may be exhorted to accept it.

Jesus was in thorough sympathy with this attitude. The gospel He preached and taught relates us to God and it also keeps our feet on the ground. The Christian leaders of the world need to realize this dual aspect of the Kingdom and make their proclamation of the gospel complete and symmetrical. There are literally thousands of men and women out of the churches to-day, not because they are unchristian, but because they cannot endorse the half-way presentation of the Christian life as our pulpits teach it. A full message would win their allegiance and greatly promote the Kingdom's advance.

Religion is the only force that can heal the economic problems of mankind. Religion is faith, mutual trust, brotherhood. It is also an energizing force, a spirit that incites to action and rejoices

in serving. It is love and sacrifice, love that leads to sacrifice, both having their utilitarian compensation in the good that comes to others and the prosperity that attends the cause to which we have dedicated ourselves. Hence the blessedness of persecution and the glory of martyrdom! Hence also the explanation of that historic paradox, that the blood of the martyrs is the seed of the Church's prosperity! Love and sacrifice pay. Every Christian understands this and knows that "it *is* more blessed to give than to receive."

But is this true in business? What is the matter with business to-day? Selfishness infests it like a cancerous growth. Jealousy, distrust, hatred, personal or class aggrandizement, the very antithesis of religion—these characterize business both from the standpoint of the employer and of the employee. What is the way out? Religion and religion only. Capitalist and labouring man are quarrelling over the division of what is produced already. What we need is a spirit of co-operation that will unite both capitalist and labourer in the endeavour to produce more that there may be enough to go around and to spare. That "spirit of coöperation" is the sense of brotherhood, of oneness, of social solidarity, of democracy which we know to be the Christian religion, in which we come to think not of what we have, but of what we can give. Let us preach it and practice it and we will all be millionaires.

Religion that does not lead men to work harder and make them prosperous is fundamentally defective. It is sometimes pointed out that people of means are in the churches, to the discredit of the churches, as if these people have sought the Church because they are well-to-do. The very reverse is true. These people are well-to-do, because they were religious, unless perchance they inherited their wealth. The wealth that a man earns as a Christian will do him no harm, unless he forgets the source of his prosperity. But there is a tremendous connotation in that "unless." For so many times it happens that prosperity deadens the spiritual sense through the satisfactions wealth brings and the power and prestige it confers. Inherited wealth has scant justification in the program of the Christian faith. It is dangerous to become a rich man: it is almost universally disastrous to be the inheritor of great wealth, because those who inherit have not had the aid of religion in acquisition which is true of most men who have created great estates.

Religion is intensely utilitarian. We need its faith, its mutual trust and confidence, its spirit of service, its love and sacrifice, its sense of unity and solidarity in the every-day problems of life. Its prayer resource, too, we need to unlock the hidden treasures of the soul and to release for practical affairs the marvellous possibilities of the heart. Religion can work wonders if we are willing to

give it a chance and do not forget it when it has brought us to achieve great things, whether they be wealth or science or art or literature or influence or moral and spiritual leadership. "Seek ye first the Kingdom of God and His righteousness, AND *all these things* shall be added unto you."

XII

DEEPER YET

I. Brotherhood's Obligation

I AM grateful to Jesus for teaching us of brotherhood. This principle has illustration in every experience of mankind. It is a mighty contagion which is destined to become epidemic in every land and in all of life. We know now that men are brothers, whether they will or not, whether they acknowledge it or not. Nothing can happen to any man anywhere which is not of vital concern to me, and fraught with weal or woe to my life. Typhus in Bombay threatens America with death. Ignorance in Russia menaces the liberties of all the world. Autocracy in Germany cursed the race as it had never before been cursed. Race pride in Japan necessitates great naval programs for other nations. The poorly clad and insufficiently nourished washerwoman of the dark alley sends to the millionaire's palace on Fifth Avenue along with his white linen the microbes that infest her aching frame and he dies of tuberculosis. We cannot escape the consequences of our kinship.

Poets have descanted on the white man's burden, as if the white man were some superior order of creation with divine endowment qualifying him

for permanent lordship over his brothers of darker hue. Magazine writers picture the Yellow Peril and even a book occasionally is written on "The Rising Tide of Colour." What mean these burdens, these perils, these rising tides? They can mean but one thing—that the white races having once tasted the intoxicating beverage of power over other races are unwilling to meet the requirements of brotherhood, are unwilling to nurture these other races to the point of self-expression, are unwilling to abandon the caste system which teaches that one man is better than another. The exploitation of one race by another is indefensible according to Christ's standard of life. And this is equally true of the exploitation of one class or of one individual by another. In Christian brotherhood love is the law of service, and the greatest man must be servant of all.

How far should this principle go? Jesus, following the Levitical teaching as we have said, summarized the six commandments having to do with our relations to brothermen by saying, "Thou shalt love thy neighbour as thyself." Is this enough? This is far superior to any teaching of any other religion. View it in the light of the Confucian teaching—"Do to no man what you would not that he should do to you." This negative golden rule never built any hospitals nor founded any orphanages nor provided any democracy. A rich Confucianist lived luxuriantly on a

mansion-crowned hill during a famine that took off his fellow-citizens by thousands. It was no concern of his. But a missionary family shared their last crust with the starving natives. Why? One was deaf to the sentiment of brotherhood; the other was alive to it. Christ explains the difference.

The strong man is not merely to refrain from exploiting his weaker brother, if brotherhood's obligation is met. Nor will that obligation be met if in addition to such abstention from exploitation, he is charitable upon occasion. Brotherhood's obligation will require of him also self-denial of things and practices to himself thoroughly innocent and even helpful, if his weaker brother should be injured by his indulgence therein. Paul had this spirit when he said, "If meat make my brother to offend, I will eat no more flesh while the world standeth." What moral progress waits on a generation of Christians thus spirited in all the relations of their life! Apply this principle to dancing, through the practice of which seventy-five per cent. of fallen women, according to Chicago's Vice Commission, in that city, came to their doom. Apply it to card-playing. Apply it to many another innocent pastime. Shall my strength send my weaker brother to ruin?

But brotherhood is even more than this in its obligation. It requires me to identify myself with my brother, to counsel for his welfare, to share

with him every good, and never to cease my pursuit of his interest till we stand as equals with each other and with every other man, equals in opportunity to life, to liberty, to the pursuit of life's best, and to the understanding of our Father God's will and purpose for us and our brothers, which understanding sent me on my quest of brotherhood for him. It is an all-inclusive principle this of Christian brotherhood. Its obligation is tremendous, engulfing, and we should abandon it as hopeless, were we dependent upon our own strength and wisdom to meet it. We have Christ to lead and guide us in it all—Christ, through Whom we can do all things.

II. The Unpayable Debt

A man's attitude toward his debts is a deciding issue in his character. The spendthrift never worries in regard to his debts—he lets the other fellow worry. The penurious man never fails to worry over what is due him. Some men exact the uttermost penny from their brothers, but have to be sued before paying an honest obligation. Jesus tells of a man who had been kindly treated by his master to whom he owed a great debt, who went out immediately and had a poor man cast in prison because he could not pay a small obligation due him. The Lord's prayer, set as our model, enjoins us to pray that our debts be forgiven "as we forgive our debtors."

Debt is a prevalent fact in the world to-day, as it was in Jesus' time. In that day men with their families could be cast in prison for debt. The legal system to-day does not permit this, unless fraudulent intention can be shown, and the imprisonment even then is for fraud and not for the debt. Our laws now exempt not only the body of the debtor, but even his homestead. Unscrupulous men take advantage of these laws made in the interest of the personality of the debtor as superior to property rights and of the home as the basal unit of civilization. They take advantage of them to contract debts they know they can never meet. A retail merchant will out of his business construct a home or buy stocks in his wife's name in other businesses, and then fail. Such crookedness raises the cost of living for everybody, because the wholesaler expects each year to be "done" by a certain number after this fashion and puts an item in his rate of profit to safeguard himself. No Christian will either as an individual or in his business dealings make any debt he cannot reasonably expect to pay. His motto will be "owe no man anything." If perforce he must go in debt, he will do so with full intent to pay and with conviction that he will be able to do so.

But there is one debt no man can pay, and he should be proud of his insolvency. He need never be ashamed of bankruptcy caused by this unpayable debt. It is a debt peculiar to Christians. No

pagan faith, no philosophy of life, no organized institution of man ever contained in its principles such an item. Without this debt fully and freely acknowledged by the Christian his profession is a mere jargon of words. It is this obligation that welds the Christian men and women of the world into a unity. It is the cementing bond of Christian brotherhood, the basic substance of social solidarity. Without this principle of the just and unpayable debt regnant in the hearts of men the Kingdom of God can never come.

What is this debt and what is the source of its origin? This unpayable debt is the love as Christians we owe one another. "Owe no man anything," says Paul in Romans 13: 8, "but to love one another." Paul here places himself exactly in line with his Master's new commandment to His disciples, which we have already discussed as the thirteenth commandment, in which we are enjoined to love one another as He loved us. John had the same exalted opinion of love's place in the Kingdom, when he said, "We know that we have passed from death unto life, because we love the brethren." And Peter urges love as properly characterizing the brotherhood. "Love the brotherhood," he says. Here is a limitation of the love-principle that does not measure up to the spacious sweep of John 3: 16—"For God so loved the world." We dare not confine our obligation to love in any narrower bounds than those erected

by our Father God. The world will never be won by hatred. Love covers a multitude of sins with the charity of its devotion and it wins multitudes of sinners to the Saviour Who prompts the love. It is sometimes necessary to speak condemnation for certain lines of conduct, but what most readily wins men is to find something in them to love. "There is so much good in the worst of us and so much bad in the best of us that it hardly behooves any of us to talk about the rest of us," says a famous motto. I have never failed to get a brother to do better if I could find something good in him to start with and honestly point it out to him. Nagging, whether in the home or social relations or the pulpit, never produced much good. Love, that is the magic word, love lifts us all to higher ground and strengthens us to hold the advance position. It is the greatest propelling force in the world. Just to know that somebody cares, that you are loved, that stirs us to our noblest endeavour. What will a man not do for love!

And the origin of this obligation, this debt we can never pay? Is it not found in the love of God for us? "Herein is love," says the beloved disciple, "not that we loved God, but that He loved us," and again, "We love Him, because He first loved us," and still again, "Beloved, if God so loved us, we ought also to love one another." This, then, is the source of our unpayable debt, the matchless love of God for us, revealed in the love

Jesus exemplified for us. God never ceases to love us. We alienate ourselves from Him and cease to love Him, but He is ever ready to take us back and to reconcile us to Himself. Ought we not to do likewise for our brotherman? Can we ever hate any man and be Christians?

What gain for the Kingdom there is in this unpayable debt! It reconciles to God. It wins adherents to Christ. It takes the bitterness and jealousy and heartache out of life. It will eventually bring all the followers of Christ into that oneness for which He prayed. And the paradox of it all is that the more earnestly we endeavour to discharge this obligation the larger it grows. But we grow with it, and the heart understands and is glad.

III. Looking Upward

"I will lift up mine eyes unto the hills, from whence cometh my help," says the King James version in translating the One Hundred and Twenty-first Psalm. There is a tradition that the hills produce strong, virile manhood and womanhood. This idea was prevalent in Judea, and Jerusalem was chosen as the seat of the Jewish government because of its situation among the hills, which offered natural protection and safety from ready invasion. It was very natural that the Psalmist king should look out to the hills and consider their place in his country's strength.

But David was a keen-visioned man, and it is a

pity that the translators missed the real heart of the utterance in this psalm. The proper translation here is, "I will lift up mine eyes unto the hills," the hills in their majesty towering over the plain, affording security to any nation, great hills, friendly hills. As the Psalmist king thus viewed the landscape, he fell into meditative mood, and asked himself the question, "Whence cometh my help?" This point is wholly missed in the Authorized Version, which makes him say that his help comes from the hills. "Whence cometh my help?" he inquires. Whence? From these hills, stretching out in majestic mass before me? "Nay, not so," we hear him declare, "my help cometh from the Lord." With this sentiment of the Psalmist we most heartily agree. Our help cometh from the Lord. We must look to Him; we must look up to Him.

And yet—and yet our upward look is conditioned on our attitude to our brothermen. Our spiritual vision can ascend no higher upon the perpendicular, that is, toward God, than it goes out on the horizontal, that is, toward our brothermen. If we do not love our brothermen whom we have seen, how can we love God whom we have not seen?

What is religion, anyway? Is it a personal relation between God and the individual human soul? Is it completely to be comprehended by looking up to God and being conscious of His presence and of

His love for us? There are those who think so. The Church for a long time thought so. According to this view, religion is a sort of paid-up life-insurance policy, a sort of through ticket to Heaven with Pullman and dining-car privileges all arranged in advance, a sort of fire-escape to keep the believer out of Hell. This view of religion fixes its eye on the measureless worth of the soul. "What is a man profited," it asks, "if he gains the whole world and loses his own soul?" Jesus taught the value of the soul. The defect in this view is that it forgets that there are other souls just as valuable as my soul and just as dear to Jesus.

The personal view of religion is not wholly satisfying. Religion is more than a personal relation of the individual soul to God. It is this, but it is more. It must, to be pure and undefiled before God the Father, we have seen, include our relation also to our brothermen. Religion is not represented by the perpendicular line extending straight up from my soul to God. It is triangular, extending from my soul to God, from my soul to my brothermen, from them to God. Along the sides of this triangle the saving influences of the spiritual life may safely travel.

Religion is unselfishness; I mean, of course, the Christian religion. It is love, a social passion, or it is nothing. Any attempt to approach God in isolation is futile. Jesus came, let us say it again,

not to save me, but to save me as the means of saving some one else. We cannot enjoy our religion alone. Any attempt to use it for self alone will result in its dissipation and loss. It is a passport to service. It is an admission to the forest of life, where trees are to be felled, roads constructed, farms laid out, homes erected, and the work of the Kingdom progressively and devotedly undertaken.

It is more than good Samaritanism, good as that was. It will aid the man fallen among thieves. But it will also punish thieves, aiming to win the thieves so punished to right relations with their brothermen. The religious man will recognize his brotherhood with the thieves and outcasts of society. What right have we to punish evil-doers, anyway? Not because they deserve punishment. "Vengeance is mine; I will repay, saith the Lord." What right, then, have we to punish evil-doers? That we may win them to brotherhood's standards again. Reformation, not vengeance, is the only ground for courts, juries, jails, and penitentiaries. Our brothers in bonds are our brothers still; and we owe them the ministry of reclamation, of reconciliation, of love.

But our subject is "looking upward." Let us resolve to do it in the only way we can, by looking out toward our brothermen while we look up toward God. In this way only can we go "deeper yet" into the rich, full experience of the Christian life.

XIII

SOME DOCTRINES RE-DEFINED

I. Faith

WE are "justified by faith." "Faith without works is dead." What is faith? "Faith is the substance of things hoped for, the evidence of things not seen."

Is faith the equivalent of belief? The intellectual assent to a body of creedal doctrines—is that faith? Does that have saving power? "Believe on the Lord Jesus Christ and thou shalt be saved." "The devils believe and tremble," but they are devils still. Are we justified by believing certain historic and doctrinal facts? Such faith is dead; we are not and cannot be justified by such faith. The more credulous, the more superstitious according to such a view a man might be, the more sure would he be of salvation. The more intellectually sluggish and mentally lethargic such faith would teach us a man might be, the more Christian would be his life. Can we accept this interpretation? James would not, though it had already appeared in the Church in his day. Paul had said "we are justified by faith" and lazy

Christians, lovers of ease in Zion, had interpreted Paul's statement to mean, we are saved by intellectually assenting to certain revealed or historic dogmas. How easy! How rather subversive of true faith!

Again let me ask, what is faith? The writer in Hebrews essays a definition which has been a rich mine of speculation for the translators. I have read them all, I hope. I have read none that more nearly expresses the force of the original than the King James version. "Faith is the substance of things hoped for, the evidence of things not seen." This is a very different concept from intellectual assent to a body of doctrine. This sort of faith is not static sit-up-and-sit-ism. It is an energizing life-principle that knows no insurmountable obstacles athwart the path of Christian progress. Such faith subdues kingdoms, works righteousness, obtains promises, stops the mouths of lions, quenches the violence of fire, escapes the edge of the sword, out of weakness is made strong, waxes valiant in fight, and turns to flight the armies of the aliens. Those who are energized by such faith are ready to be stoned, to be sawn asunder, to be slain with the sword, to wander about in sheepskins and goat-skins, to be destitute, afflicted, tormented—such is the vitalizing self-abandon to which their faith has led them. It always does this when it is Christian faith.

"The substance of things hoped for"—how

beautiful! With our entrance into the fellowship of Christ, we accept His program for the individual and the Church. We look out upon a world sadly below the standard of redemption He has set for it. We become discouraged, disheartened, pessimistic? Never—we have faith and that faith is for us "the substance of things hoped for," and we go forth to undertake to make those things real because we are already possessed with their substance. Take an illustration from prohibition in America. Surely the victory we now enjoy is the result of the faith of Frances E. Willard and of the host who followed in her train with ever increasing faith, which was the substance of the thing they hoped for! It is so with reference to every moral and spiritual achievement of the race. Faith is the substance of things hoped for, their reality, and without it no progress would ever bless mankind. Without it a deadly lethargy like a siren charm would numb the conscience into stolid incapacity to react favourably toward any wholesome stimulus. Without the faith that is the substance of things hoped for, Christianity would revert to fatalism and the day-star of human progress forever set.

"The evidence of things not seen"—again how beautiful! This faith which is the substance of things hoped for is the evidence that these things, now not seen, will be seen. Such faith the disciples had, else they would never have accepted

that amazing commission to go into all the world and preach the gospel to every creature. The faith then, in addition to being the substance of the things they hoped for, was to them likewise the evidence, the proof, that those things should in some happy day be real and seen. Such faith inspires the missionary program of the Church today and sends men and women into the dark and trackless recesses of the earth as the torch-bearers of the Christ. To all these their faith is the evidence that things not now seen will yet be seen. Every Christian whose faith has nerved him to undertake any crusade for righteousness knows the verity of this energizing life-principle, and what is more, the comfort of it, and what is still more, its unconquerable inspiration.

Belief on Him is more than assenting to certain theological tenets, though these have their important place in making faith possible. Christian faith is the acceptance of the program of Jesus, and this program once accepted sends its champions forth to great and mighty conquest for Him, confident in that faith, which is not content with assenting to certain truths, but which is energetic because inspired by "the substance of things hoped for, the evidence of things not seen."

II. Prayer

"In the morning, rising up a great while before day, He went out, and departed into a solitary

place, and there prayed." "He went out into the mountain to pray: and He continued all night in prayer." It was thus characteristic of our Master to renew His strength for the crises of His life by copious communion with His Father and ours. He needed to pray for the very same reasons that we need to pray, and He received from the exercise of that privilege the very same blessings which we ourselves receive. He was tempted in all points, as we are, yet without sin. He commands us to be perfect. Jesus was given no advantage in His earthly life over us, for if He had been thus advantaged, He would be no true example to us nor could He sympathize with our infirmities. What He accomplished as a man, it is our privilege, too, to accomplish. He could not have lived the life He did without prayer, and we shall greatly profit by His example.

But what is prayer? It is the respect we owe our Heavenly Father, say some. I once heard a man assert he would feel disgraced if he did not each morning and night at least greet the members of his family, "and so I would feel if I did not pray at least morning and night," he continued. This brother was devout in life and purpose. "Pray without ceasing," we are enjoined. "Evening and morning and at noon will I pray," cried the Psalmist. Is prayer just politeness to God? What is prayer?

"Lord, teach us to pray," pleaded the disciples.

"And He taught them." We shall better learn what prayer is from the example He set us than from any other method, though an examination of Jesus' own prayers would throw additional light on our quest for the proper content of this very precious privilege of the Christian life.

"Our Father, Who art in Heaven, hallowed be Thy name." Prayer is adoration, worship, recognition of the tender relationship existing between God and ourselves, including in the concept of ourselves, our brothermen. There is a place for personal concepts of religion, as set forth in the Twenty-third Psalm. For testimony, for confession of sin, we are justified in being narrowly personal in our approach to God, but in prayer God wants us to be broad and inclusive and fraternal in our adoration of Him.

"Thy Kingdom come, Thy will be done, on earth as it is in Heaven." Prayer relates us to the program of God for the world. We are to be interested in His Kingdom's coming, which we are to understand is the doing of His will on earth as it is done in Heaven. Jesus in the Garden prayed for the passing of the cup, but always with the qualifying thought that His Father's will, not His, should be done. It is not prayer unless we are willing to leave the decision of the matter to God. Nothing more reveals the breakdown of the German character than the onslaught of many of their national leaders on Christianity on the

ground that it made man a puppet by subjecting his will to God. The Christian ceases to be a Christian when he opposes his will to God's.

"Give us this day our daily bread." We are glad this is in the model prayer, but note it is "our daily bread." God is interested in our physical life, but it is the physical life of us all. We cannot pray, and not be willing to share with stricken Europeans and Asiatics in their affliction the daily bread that God says is "not mine, but ours." This applies even to the Hun. "If thine enemy hunger, feed him."

"And forgive us our debts (trespasses) as we forgive our debtors (those who trespass against us)." It really takes both versions to express the thought. A debt now is not what it was in those days. The word in the original means not only wrong done us, but equally the good that should have been done us, and vice versa. We cannot pray unless we have forgiven the wrongs others have done us and the favours they failed to show us and which were due, whether they seek forgiveness or not. Here again we find we cannot establish relationship with God until our relationships toward our brothermen are so far as we are concerned satisfactory to Him.

"And lead us not into temptation, but deliver us from evil." Prayer recognizes our weakness, our dependence, our inability to save ourselves. We do not in prayer thank God for making us

good and strong. We beseech Him for more strength and to keep us from situations that would crush us. Yet even here it is a social petition, and likewise a trust that He will give us victory in any hour of trial.

"For Thine is the Kingdom, and the power, and the glory, forever." And so we end where we began by recognizing the sovereignty and power and majesty of our Heavenly Father, but crowded in between these two ascriptions calling for our adoration and worship and recognition of His power are petitions for the progressive realization of that brotherhood of the race which is the burden of the Master's message and life. Prayer is conditioned on our living in the atmosphere of God's Fatherhood and of man's brotherhood, the atmosphere of spiritual democracy.

Is it worth while to pray? The testimony of those whose lives have most profited their brothermen admits no hesitation. It does pay to pray. It not only pays, but it is essential to the growth and development of the spiritual man. Prayer is the equalizing principle of the Kingdom. Not all can give large sums of money, not all can deliver great sermons, but even the sick and afflicted can pray. Revivals have been brought to cold and indifferent churches because some bed-ridden Christian prayed to God for such a blessing. We are all equal in our privilege of prayer and intercession. Dare we neglect this privilege? Beloved,

whatever you do, pray. More things are wrought by prayer than this world knows of or even imagines.

Having spoken of the potency of prayer, we may inquire if prayer is enough? Experience teaches that it is the beginning. We cannot do more than pray till we have prayed. "The earnest, fervent prayer of a righteous man availeth much." The prayer obligation is not all of Christian duty. But it is the earnest of a victorious program for the Kingdom. Men cannot pray for the Kingdom to come and mean it, without going forth to bring the Kingdom in through valiant, consecrated, sacrificial effort on its behalf. Therefore, let us pray.

What we need just now is a recognition of the privilege of prayer and of its marvellous power to release spiritual forces. Then we need to practice it consistently and personally. Not a praying ministry, but a praying Church shall redeem the time and send men and women forth to take the world for Christ. Therefore, pray.

III. Peace

The recent titanic struggle, engaged in for the most part by Christian nations, has caused many an earnest disciple to examine anew his own heart and the teaching of Scripture as to the whole question of the use of force. Is war justifiable? When a scourge like the German cohorts threatens

to overthrow all that Christianity has brought the world, are Christians to be passive onlookers till their turn comes to be slaughtered? What did Jesus teach? How did He act?

The Prince of Peace gave as His final legacy to His disciples this beautiful gem—"peace I leave with you, My peace I give unto you." He tells them on a previous occasion that they are to "have peace one with another." Still again He says: "Think not that I am come to send peace, but a sword." "There shall be wars and rumours of wars," we find Him teaching at another time. As to His own conduct, we find Him employing physical force twice in His cleansing of the temple, and time and again He used that far subtler force, the public denunciation of wrong. His biting characterization of the Pharisees stands unrivalled for its incisiveness in the realm of invective. Jesus evidently was no mollycoddle, no technical pacifist.

Whence then came the idea that the Christian, following the example of Jesus, should embrace the doctrine of non-resistance? It came justifiably from the example of His crucifixion, and from His very evident teaching consistent therewith that the individual should suffer rather than employ force for his selfish advantage. It also came from a misunderstanding of two passages of Scripture. The first of these is Matthew 26: 52 —"all they that take the sword shall perish by the

sword." This passage means two things—that we are not to use the sword for personal advantage and that aggressive warfare for Christians is never permissible. They who take up the sword, who are the aggressors in the use of violence, shall perish by the sword, even the sword of the righteous who have been forced against their will to take it up in defense of brotherman and right. The conviction that they were defenders of right and not aggressors made Germany's enemies invincible and won for them the sympathy of all.

The second passage is contained in the song of the angelic host announcing His advent. "Peace on earth, good-will toward men," the King James version makes them sing. The concensus of scholarly opinion now is that this passage rightly rendered should read, "Peace on earth toward men of good-will," and this translation besides having the authority of the best manuscripts comports better with Christ's own teaching that He came "not to bring peace, but a sword," though it is also conceivable that the King James version may be justified as looking to the consummation of the Christian dispensation, when peace and good-will toward all men will have wrought their perfect work. There can be no peace for men without good-will on their part. It is useless to cry, "Peace, peace," says Jeremiah, "when there is no peace." We may will peace for all men, but they cannot enjoy it unless good-will has prepared

their hearts for it. A militarist is never happy in the midst of peace. The boom of cannon, the roar of musketry, the air filled with poison gas or manœuvering airplanes—these are to him the sources of joy. There is no good-will in his heart, and peace is to him a weary monotony, the synonym of boredom. Wars will never end in the political arena nor strife and bitterness cease in private life till good-will thrills every heart, till the brotherhood of man has fully come.

But there is one other comforting thought connected with this peace question which transcends all else in its satisfaction of soul. We find it in Philippians 4: 7—"the peace of God, which passeth all understanding." This peace of God, Paul goes on to say, shall keep our hearts and minds through Christ Jesus, provided we are careful for nothing and in everything by prayer and supplication with thanksgiving let our requests be made known to God. The reverent Christian knows this peace, this peace of God. He would not exchange it for all the world of wealth, of fame, of scholarship, of power, of prestige, of any conceivable good. What a comfort it is! For whether he be sick or well, poverty-stricken or abounding in this world's goods, seated in an office or ready to go over the top into No-man's land, happy at home with his family or on a sinking ship in the midst of the ocean and no relief within a thousand miles, because of this peace, the Christian man is

able to be calm and sure, calm and sure because he knows what awaits him in that unending life which is the goal of every Christian aspiration! Men not acquainted with this peace are unable to comprehend how the heroes of the faith have left all that other men hold most dear and gone to be the torch-bearers of Christian truth to the benighted races of the earth, many of them to be eaten by the people they sought to serve or to die of disease before they could see a single convert. To the laws of reason such conduct is foolishness. But this peace is not intellectually discerned. It must be experienced. Even the man who has experienced it cannot understand it, but he can enjoy it and he can earnestly desire that all men everywhere should have it. The peace of God in the heart is the only hope of ultimate peace in the outward relations of man to man, of nation to nation. Peace treaties that are not essentially based on this peace of God are but scraps of paper. His peace endures, and it satisfies.

IV. Immortality

Civilization has reversed man's way of looking at life and death. Primitive men could not understand death. They early learned to differentiate between the body and the soul that inhabits it through the phenomena of dreams, trances, shadows, instances of suspended animation, accidental stunnings and the like. A man's body

would cease to breathe. After a few hours or days, life would return. His spirit had gone on a journey, they readily concluded. Or if the spirit did not return, then it had found a more agreeable dwelling place. They simply could not understand how a man should die. With all our refinement, culture, learning, scholarship, science, religion, philosophy, metaphysics,—with all of these and the others, too, we have not solved the great problem of primitive men—Can the spirit die?

We have reversed the question and speculated in regard to that about which he had not the slightest doubt,—Does a man have a spirit? I would much prefer to take my stand with the primitives rather than with the modernists on these issues. I know that I am different from my body. I know that the spirit within me rules this body of mine. I have studied my brothermen and the events of history; I am somewhat acquainted with science and philosophy; from what I have observed as well as from what I have experienced, I am absolutely sure man is a spirit. And with my primitive forebears I am persuaded that this spirit cannot die. The burden of proof is not on me, but on the other side. Till they demonstrate how a spirit can cease to be, I shall be happily sure I shall live forever.

We get the finest assurance religiously respecting the soul's immortality from the calm assumption of it by Christ and from His resurrection.

The Old Testament has little to say directly about the matter, taking it for granted. It is a mistake therefore to say that the best the Old Testament can do is to raise a tantalizing question about it, as in Job 14: 14—"If a man die, shall he live again?" The whole atmosphere of the Old Testament pulsates with confidence in the never-ending life. Else what would mean the taking of Enoch? Else what would mean the teaching of God as a Rewarder which pervades like the fundamental theme of a great oratorio the whole Old Testament? And even Job in the midst of his affliction and of his tormentors was able to answer his own question with these splendid words: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 25–26). What a man was this Job!

This same atmosphere permeates the New Testament, too. Jesus takes the eternal life for granted and makes it a central theme of His ministry. Only once does He answer arguments against it and even that instance admits of no question in His mind as to the reality of the everlasting life. The Sadducees had come, you will recall, with their catch question, the Sadducees who were the intellectuals of that day. He listened to their query respectfully and then humbled their intellectual pride by calmly telling them

that they greatly erred because they were ignorant of the Scriptures and of the power of God. We may say the same of the scientists and philosophers of our day who doubt the possibility of the immortal life and of the resurrection. They are ignorant of the Scriptures and of the power of God. They are in a less defensible position than even the Sadducees were because they have the resurrection of Jesus in addition to the proofs the Sadducees had, and the resurrection of Jesus is the best attested event of history. To doubt it is to doubt all ability to prove a case by competent evidence.

Those who doubt the immortality of the soul are poverty stricken in spirit. They deserve our pity and should have our earnest prayers. Their outlook must indeed be dismal, with certain death postponed at most but a few brief years and afterwards only dark oblivion. If there were no other ground for my confidence and hope, I would accept the doctrine for the comfort it is to my own heart and to the hearts of those who are bereaved, being comforted further by the knowledge that should I be mistaken, those who ridicule me now for entertaining this hope in this life would not be able to trouble me further with their taunts. I would at least have had my joy here in contrast with their haunting doubts.

Paul was entirely right in the emphasis he placed on this Christian teaching. There be some,

devout and honest disciples, too, who differ with him and who say that it pays to be a Christian, if even for this life only. Paul heard that some of his Corinthian converts held a similar view, and here is what he wrote them: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain . . . ye are yet in your sins. . . . If in this life only we have hope in Christ, we are of all men most miserable." Without the reality of this article of the faith, preaching is vain, Christians are still in their sins and the most miserable of men. This is what Paul says, and Paul is right.

This is not saying the Christian life is not worth-while even in this present world. It is, as every Christian knows. But the Christian faith challenges its adherents to undertake impossible (humanly speaking) crusades for it. It calls upon them to sacrifice even life itself for the cause. Will they accept these challenges? Some have and they have all alike cherished this precious hope. They would never have done it, had they not embraced this hope. When all Christians have made this uplifting truth central in their consciousness and in their program of life, the world will be set on fire with a mighty conflagration of

Christian propaganda which shall never wane till every knee has bowed and every tongue confessed.

V. The Divine Immanence

Mystics and dreamers have so mystified the conscious presence of God in His world that the idea of the divine immanence has fallen into reproach. Yet there is no doctrine of the faith more vital and no experience of the heart more inspiring than this. We used to sing "God is in His Heaven; all's well with the world." We know now that God is present in His world and in some coming day all will be well with that world.

We have gone a long way in our conception of God's presence with men from that naively describing Him in Genesis as walking in the garden of Eden in the cool of the day. For the spiritual babyhood of the race such an anthropomorphic conception of the divine immanence was needful. Jesus taught that God is a spirit and is spiritually discerned. When He called out of the cloud to His Son during His earthly life, Jesus heard His Father's voice, but the bystanders declared it had thundered. They lacked spiritual discernment. So is it now. The voice of God is thunder to so many souls, to whom He yearns to speak a message, but they cannot hear.

The divine immanence can easily pass over into pantheism, which is really a denial of God, for

when God is everything, He is nothing. Some Christians insist on such an interpretation of the omnipresence of God that they really make impossible the personality of God, which in the Christian teaching is fundamental to the idea of the divine immanence. On the contrary others speak of entering into His presence to be achieved by certain peculiar methods and at certain specific times and places, thus virtually denying the fact of His continual presence, which is also fundamental to the doctrine. God is present everywhere and He is always there, only we are not at all times and places conscious of Him. Would that we could always realize that we dwell in His presence! Why?

Because His presence constantly realized sweetens our commonest tasks and out of them weaves ecstatic experiences. His presence constantly realized in the life transforms the most prosaic duties into occasions of worshipful communion with the Most High. In such a realization the washtub becomes a cathedral, the plough handles the gateway to Heaven. How poor our lives are because we get so engrossed in the trivial pursuits of life that we forget He is near! How rich it is our privilege to make them!

Then again the realization of His constant presence ever has such purifying, uplifting, inspiring influence over our conduct, our interests, our pursuits. How can we do wrong, conscious

of His presence? "Whatsoever ye do, do all to the glory of God," we are enjoined. Whether we sing or weep, whether we work or play, whether we pray or dig ditches, we shall do it to the glory of God, when we are conscious of His presence. The restraining possibilities of the divine immanence are marvellous. We must do right things only in His presence, and if the things we are doing are not right, the conscious realization of His presence will change us and so change them. The little girl who feigned sickness to keep from going to Sunday school was not wholly wrong in the manner of her reasoning. Her mother said, "Very well, dear, I will leave you here with God." "Oh, no," she replied, "if you are going to leave me with Him, I will go to Sunday school." We cannot undertake to fool God or to do evil in His presence. The Church should therefore proclaim in clarion tones this precious truth of the divine immanence.

One of the tenderest utterances of Jesus is the passage in John where He tells His disciples they are His friends. Jesus came to reveal His Father, and so God is our Friend as well as our Father. Let us therefore not tremble at the thought of God's presence with us. Let us realize that God is present as Friend and that His heart's greatest desire is to help us live the best life possible. He is present not to spy on us, though our misconduct grieves His heart, nor to seek oppor-

tunity to bring us to judgment, for He is no supernal sheriff, but to befriend us, to lend us the helping hand wherever we grow weary and to lift us up and out of the slough when discouragement and despondency would settle down upon us in encircling gloom. The Divine Immanence and The Ever-present Friend—how precious the thought, how priceless the realization! In the inspiring atmosphere of such holy relationship, all jealousy, all injustice, all hatred disappear as the mist before the rising sun, and love and sacrifice and brotherhood crown life and all its institutions. Where then will be industrial strife? Where social rivalry? Where international distrust and war? Where personal hatred and harsh judgment of others? They cannot exist in a world conscious of God's presence. Again then let us say the Church should proclaim in clarion tones this precious, this dynamic truth of the divine immanence. This restless age needs it, and it will restless be till it rests in Him.

VI. The Last Judgment

When men thought of God as a Judge and of man as deserving punishment and of Jesus as the price offered for our sins to an eternal Being Whose sense of justice had to be satisfied, it was easy to urge them to flee the wrath to come and to think how terrible a thing it would be to fall into the hands of the living God. So Bunyan's

Pilgrim forgot all about his wife and family in his devout effort to save his own soul. Men trembled in those days and sought salvation.

But to-day we think of God not as a Judge, but as our loving Heavenly Father, always loving us, grieved when we sin, anxious ever to forgive us and to reconcile us to Himself. We think of Jesus not as the price paid for our sins to a God Who otherwise would cast us all into outer darkness, but as the Revealer through His life and death of the love His Father and ours has always entertained for His children. God is love, and He is merciful, and will forgive. It is our duty, too, as well as our privilege to love our brotherman and to institute methods of reinstating them to proper relations with us when they sin against us. Courts of justice, jails and penitentiaries we have maintained should be regarded as a means by which criminals are to be restored to normal life and not as agencies of retribution for wrongs done. Crime is misdirected energy, we say, and while sin in our thought remains a transgression of the law, the sinner we suspect properly directed would not have sinned, and so we conclude either he should be freed or abundant mercy should be accorded to him. Can God be otherwise disposed toward us than we are toward each other, we ask? What then becomes of the last judgment? Shall we discard it? Is everlasting punishment compatible with Christianity?

Christian leaders to-day hesitate to give the doctrine of the last judgment the place it should have in the teaching of the Church. They hesitate for two reasons—the natural reaction that inevitably follows the overemphasis of any truth, and so humanly speaking they could not do otherwise than they are doing. And in the second place, they do not regard fear of punishment as the legitimate motive for men's being urged to enter the Kingdom. Religion is to them more than a scapegoat on which we may place the responsibility for the sins we have committed and send them away from us. It is more than a life-insurance policy with special provision for accidents and disabilities. It is the gateway to a life to be sought for its own worth and to be lived for the good it can do. Rewards always follow such a life, but the man who achieves them does not have his heart so much inspired by their desire as by the service he is rendering the cause he has espoused and loves. It is because the religion that emphasized fear of punishment led often to selfishness and allowed men who professed to be Christians to forget their brothermen or even their own families in the mad scramble for personal safety that Christian leaders to-day prefer to win men to Christ by the drawing power of love. The old obituary notices with monotonous sameness declared each deceased adherent to have been a good man or a good woman. We want to

know now what each was good for, and if each invested life for the common good.

And so the doctrine of the last judgment cannot be abrogated. Jesus taught it as unequivocally as He taught the immortality of the soul and the duty to love one another. His whole program collapses if this teaching be denied. His parable of the Last Judgment is a priceless ingredient of the Christian faith. Men may argue that it is inconsistent with God's mercy not to give a man another chance, and so may provide for purgatories. Jesus disposed of this in His parable of the Rich Man and Lazarus, where He has Abraham say that an impassable gulf is placed between the redeemed beggar and the lost millionaire, "so that they which would pass from hence to you cannot, but neither can they pass to us, that would come from thence." Sad, but true!

The parable of the Ten Virgins, too, reinforces the same unyielding truth. Rightly understood this is a parable of the last judgment. The wise will go in with the Master after the general resurrection, but the foolish cannot be admitted. They had their chance, and threw it away. It is true that God loves us and that we alienate ourselves from Him by our willful disobedience. It is also true that He is ever ready to forgive us and to reinstate us in His household. But it is equally true with us as with the prodigal son that we must arise and go to our Father and confess our sins,

and it is also equally true that failure to do this will settle our eternal status in the life to come.

But what if a man just cannot bring himself to believe this? Then he condemns himself. God will continue to love him, but is powerless to rescue him from his fate against his will. It is therefore right and inevitable that he should go to his self-appointed penalty, because he refused to accept God's love and mercy, though the way of salvation is so plain that a wayfaring man though a fool need not err therein, and remember this was said by a layman prophet long years before Jesus came. The way is much plainer now.

The fact that we are to be judged at the end of our earthly life and rewarded according to our deserts should inspire us to do our very best, not that we may escape punishment for our sins or receive a crown of righteousness with many stars studding it for our good deeds, but because we love God and are anxious that all our brothermen should know Him as the loving Father we have found Him to be. We will enjoy the crown, it is true, and rejoice to have missed the punishment sin would have brought us, but the greatest compensation will be that we are in His presence, redeemed by His love and saved by His grace. And we cannot be happy unless our brothermen share our blessings. Thus does the doctrine of the last judgment make us missionaries of the Christ.

XIV

SOME FUNDAMENTAL CONCEPTIONS RESTATED

I. Creeds

BEHOLD what schism the creeds have wrought! Denominationalism thwarts the progress of the Kingdom on every hand. Protestantism has conceived the notion that the magnifying of differences is the way to get things done. Experience in every other department of activity proves that the very opposite is true. The minimizing of differences and the magnifying of agreements is the highway to achievement. Blessed shall Protestantism be when it appropriates that truth and applies it in practice!

Many centuries before the Reformation a great leader said—"In essentials, unity; in non-essentials, liberty; in all things, charity." The Catholic Church emphasized the first phrase. They have achieved unity, but with the exclusion of liberty. Protestantism has achieved liberty at the expense of unity, and both churches have proceeded without giving due consideration to the crowning sentiment of the third phrase, charity or love.

The insistence of the Protestant communions

on liberty has given a false emphasis to the place of creeds in the Christian life. There are millions of Protestants who earnestly believe that they are saved by their faith, meaning by faith not an energizing principle that sends men forth to do the impossible, but the intellectual acceptance of a group of historical facts or cosmological doctrines. Far be it from us to depreciate the influence of a man's Christian convictions. They are fundamental to his living his Christian life. But let it be said once again and for all, that these convictions are mere scraps of paper so far as salvation is concerned unless they reorganize a man's life and drive him forth to do his Master's will. We have tried too long to bring the Kingdom in through dogma and catechisms, with the accent unduly prolonged on the initial syllables.

Denominationalism presupposes that there must be uniformity of creed before the work of the Kingdom can be done. Here again experience challenges the underlying philosophy that has resulted in the formation of the various sects. The word sect is odious, but it exactly expresses the thought, for it means "a portion," and the denominations exist to advocate and advance each its portion of truth. It would be the most laughable thing in the world to consider the zeal of the Churches for their own little corners of truth, were not the consequences to the Kingdom so tragic.

One other indictment we must bring against the idea of a formulated creed. It stifles growth in spiritual conception. Every generation or so the creeds have to be revised and long before they are revised, such action is imperatively needed. Even the most liberal churches of one generation become illiberal to another, and rightly so. Paul and James did not agree in their beliefs, nor did Peter and John, yet the early Church fellowshipped them all. We have found that freedom of thought and speech is the birthright of every man in other realms of living, but the free-thinker in the Church is a heretic. I raise the question whether any other man than a free-thinker has any right in the Church. Jesus was a free-thinker and so should every humblest follower of His be. How we have misconstrued the passage in 1 Peter 2: 15, where we are bidden to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you"! We have understood this to be the charter of sectarianism and special warrant to defend the peculiar views of our particular church.

Many noble spirits like Emerson have left the ministry of the Church and many, too, like Lincoln have remained outside of its membership, because they would have felt compromised in its fellowship. Witness these words of Lincoln, who loved his fellowmen as perhaps no other of our presidents: "I have never united myself to any

Church because I have found difficulty in giving my consent without mental reservation to the . . . statements of Christian doctrine which characterized their articles of belief and confession of faith." Our own country has been the hotbed of denominationalism. We have more varieties of religious cults of the Christian type than all other nations put together. We say the Pilgrim Fathers came to this land to make possible religious freedom. But they were strict sectarians and meant by their quest to obtain the right to erect a type of religious observance that would suit their conscience. Roger Williams was as much a *persona non grata* in Plymouth as the Pilgrims were in England. That spirit is still abroad in the land. We have now according to law toleration in religion, but lack appreciation in our hearts for those who differ with us, and practically every denomination has its creedal tests for admission to its fellowship, tests that do violence to liberty and that would put men not articulating with these tests, should they accept their fellowship, in a false light before their fellows and in their own estimation.

What then are we to do? We are to abandon creedal tests and bid each man to search the Scriptures for himself. We are to abandon the notion that conformity *to* doctrine can save men or that conformity *in* doctrine is necessary for church efficiency. We are boldly to announce that re-

ligious toleration is not enough for brothers, but that there is also to be sincere appreciation of the view that a brother holds different from our own, but which he has been led of the Spirit honestly to espouse. This method is not only in accordance with Christ's own treatment of His disciples, but commends itself to our judgment and is confirmed by experience in other departments of life. This method also will initiate the movement for the termination of our inexcusable denominationalism.

How then will members be received in the Church? On what basis? On the basis of their Christian character. Vital piety will be recognized as the only proper test of Christian fellowship or of church membership, creedal tests and ecclesiastical ordinances not barring any man nor even being proposed to him. This is according to Jesus, Who said "according to their fruits ye shall know them" and not according to their professed allegiance to certain doctrines or their ritualistic acts of regularity. In that day the Church will really and actually become what Jesus undoubtedly intended—the bulwark of freedom in the spirit of charity. It will guarantee to each and to all as the ineffaceable mark of discipleship, the right of private judgment and the liberty of conscience as the privilege and duty of all.

But will there be no rule of faith and practice? Will the Christian be turned loose in the world

to make a religion for himself? Not by any means. The Holy Bible is the rule of faith and practice, all-sufficient and worthy of all confidence. But no man shall undertake to interpret that Bible for another. Each member will formulate his own creed, based on the Word of God, and there will be as many creeds as there are real members. Such is the spiritual kingship and priesthood, toward which the members of Christ's Church look with hopeful eyes and unshaken confidence. Not a creed, but many creeds, and each member a creed-maker responsible to our Father God—such is the goal of the Christian program.

II. Missions

The Inter-Church World Movement in its Foreign Survey found that for the five-year period ten thousand new missionaries would be needed, three thousand five hundred of them the first year. The foreign missions enterprise of the churches is a magnificent crusade, both as to personnel and as to costliness. The motive that prompts it is the Master's "Go ye." But why did the Master give this commission?

Because He came to save the whole world, not a small portion of it, but all of it. This brings up the whole question of Christianity's relationship to the non-Christian religions. What is that relationship? That relationship is in turn inextricably interwined with the origin of those re-

ligions. How did they originate? There is an idea abroad that the Christian religion is divine and all others man-made. They are all alike divine and all alike man-made. Even Jesus was both divine and human. It is a difference of degree. God did not limit Himself in His revelation to one people. He spoke to any heart anywhere that was ready and able to hear His voice. (See Acts 14:15–17.) And those who heard gave such interpretation as they could to His message. One of those messages is Buddhism, another Zoroastrianism, a third Mohammedanism, imperfect messages we agree, lacking in many needful qualities, permitting gigantic injustices and grossly immoral practices, because many things foreign to God's nature are included in them, yet leading their adherents toward Him, much nearer toward Him than they would be without them.

These religions are related then to Christianity as the Hebrew religion is. Christianity is their fulfillment, just as the gospel fulfills the law and prophecy of the Jews. Jesus came to complete God's revelation. He came to the Hebrews because they had been the better able to understand and express His Father's will and purpose and character. He would have gone as readily to the Japanese or the Romans as to Jews, had the facts in the case been different.

The fierce opposition Jesus encountered among His people in His effort to fulfill their religious

system is suggestion to us that the propagation of Christianity is not to be consummated without serious resistance. Prophecy tells us that the Jews will ultimately yield, but they are a long way from it after nineteen centuries. The non-Christian religions do not welcome our faith and their leaders resent the methods of many of our missionaries. To represent the non-Christian nations as imploring the gospel at our hands is to do violence to facts.

In many cases our missionaries have centred their attention upon differences of social custom and held these practices up as indicating the degrading influence of the religions of our brothers in other lands. How often have we been told about the child-widows, the seclusion of women, the binding of the feet, sacral harlotry, and the rest! Our hearts sicken at these grim recitals, but we should be willing to recognize these things as happening in spite of the highest conceptions of these religions. We would not wish adherents of other faiths to formulate their conceptions of Christianity in terms of our lynching bees, of our tenement house situation, of our industrial system, of our extremes of riches and poverty, of our denominational jealousies, of our White Slave traffic. We know that these are inconsistent with our faith, and while the practices that nauseate us among the non-Christian peoples may not be so glaringly inconsistent with their religions as these

and similar practices are with our own, it is a matter of degree of inconsistency, due directly to the finer revelation that is ours of the Father's will.

Our missionaries who have succeeded most in winning adherents among the non-Christian peoples have achieved their victories by presenting Christianity as a fulfillment of the indigenous faiths. Their method has been that of Paul at Mars Hill, presenting to them the God Whom they imperfectly and ignorantly worship. Dr. Tasaku Harada, President of Doshisha University, in his "The Faith of Japan," laments the failure of the early missionaries to his country to proceed along this line. He fears, though he is himself a distinguished Christian, that Christianity's opportunity in Japan has been greatly lessened by this failure and while he believes the truer, fuller faith will finally triumph there, it is his deliberate judgment that its ultimate acceptance is postponed many centuries because of an ill-considered method of approach.

One other question we must dispose of. If these adherents of the non-Christian religions are saved according to their faithfully living according to their present faiths (see Luke 12: 48 and Rom. 2: 11, 15), why should we endeavour to make them Christians? The answer is found in the brotherhood of mankind. We dare not undertake to keep any good thing we have to ourselves. Selfishness is the antithesis of the Chris-

tian faith. There is no individual patent on salvation through Christ, nor is it limited to any race. If we love our brothers, we will wish to bring to their hearts and lives the joys that are ours. It is not merely a matter of their being saved: it is also a matter of the completeness and fullness of their salvation in this present life. Having experienced the larger light, as brothers to all men we cannot rest till they have seen it too. In this spirit we of the Christian army move forward in the grand crusade to lead all men to Him.

III. Recreation

There is no more hopeful sign in our day than the growing conviction that the Church is necessarily interested in all of life, even in the play, recreation, and amusement of the people. Time was when these items were looked upon as "secular" and unrelated to the Church, something to be tolerated when kept within due bounds, but with never a thought of obligation on the part of the Church to promote them. As a consequence young men sowed wild oats (due to the total depravity of nature, as we were taught) and young ladies developed nerves (due to—what shall we say?—due to their naturally weaker physical frame, perhaps).

Well, we know better now. We have ceased our assaults on human nature. We have faced about and discovered that every case of sowing

wild oats is attributable to improper direction of pre-adolescent life. It is not necessary to sow wild oats, since so many do not sow them. Likewise girls have nerves, when they should have strong, vigorous constitutions for the very same reason. If girls had the freedom of action and access to the out-of-doors that the boys have always had, they, too, would sow wild oats rather than develop nerves, if left to themselves as boys have been. Their confinement to the home and the indoor games and nerve-sapping social life to which custom has condemned them explains the difference between wild oats for men and nerves for women, as the curses of our unwillingness to provide for wholesome recreation as we should.

Those of us who believe in the spiritual nature and profit of play properly directed rejoice in the fact that Jesus wrought His first miracle at a festive event (the most hilarious type of social conviviality of that day) and that in connection with this incident it is first recorded that "His disciples believed on Him." Toward the close of His ministry He draws an illustration from the children playing in the street. Jesus evidently found nothing to condemn in the life's hunger for play, recreation, and amusement. But both He and we will find much to condemn in the methods men have employed to satisfy that hunger. It is entirely legitimate for me, however, to raise this question: Have we the right to condemn the prac-

tices we cannot approve unless we are willing to help provide methods of satisfaction we do approve?

But objects some one, "when the heart is right, the methods of play, recreation, and amusement to which people resort will also be right." Historically this is not demonstrable and it also forgets that play can have and does have a tremendous influence in making the heart either right or wrong. The only means of play, recreation, or amusement open to some people are such that they cannot be good, even if they wanted to. We must not forget that the strongest appeal the Church can make to young people and children is through the "good times" we provide for them, and the appeal has larger force perhaps than we suspect even with adults.

What an opportunity to serve a fundamental need of life, what a challenge to minister, thus presents itself to the Church! The Church should coöperate with agencies already in the field and going, affiliating them with its regular Sunday school classes and other organizations wherever possible. This, because it is a very wholesome thing for a boy or girl to feel that the Church is actively interested in the things that serve the recreative impulses of life. If no such organizations as the Boy Scouts, the Camp-Fire Girls, the Y. M. C. A., the Y. W. C. A., and the like, are already on the ground, then the Church has open

to it a splendid opportunity to enter in and supply the need, tying the work undertaken definitely to itself. A church that is not only open every day of the week, but that serves its community with a complete program—such a church will not hesitate to safeguard jealously the play, recreation, and amusement opportunities of its people.

A serious question is presented in the matter of commercialized amusements. Vast sums of money are invested in motion pictures, dramatic troupes, circuses, carnivals, shows of various kinds, and many other means of pandering to the amusement of the people, with profit for the promoters as the end and aim. Vendors of these things oppose interference with their plans by impractical preachers and by Christian laymen whom they consider religious cranks and fanatics. They claim they give the people what they want, and there is perhaps some truth in their contention, because the people certainly patronize them, by the million. The Church, however, will never concede that because people want a thing they should have it. There is no doubt that terrible injury is wrought by these agencies and the Church must therefore as the guardian of the eternal destinies, intervene to minimize, if it cannot wholly eliminate, the objectionable and hurtful features. We may expect a powerful lobby, however, to oppose any regulation we may seek, though for a Christian that is no reason for not undertaking

such measures as commend themselves to reason and conscience. Care must be taken to keep the censors out of politics and at the same time to give them sufficient authority to make their decisions effective. Experience in dealing with this matter makes it clear that when the Christian people want regulation of commercialized amusements and will supply the workers to see that the laws, after being enacted, are enforced, these amusements can be greatly purified and even made to serve the higher interests of the community.

First, we must recognize the desire for recreation and amusement as not a weakness, but a divine right of man, not as something to be conceded, but rather to be earnestly and willingly provided for. Second, we must accept the obligation of the Church to encourage agencies, activities, and methods that will provide wholesome avenues of expression for this desire. Third, we must acknowledge it also to be the Church's duty to have all commercialized amusements placed under the strictest censorship possible, so as to make them agencies of upbuilding rather than of down-pulling, agencies of the moral and spiritual man. In other words, the play, recreation, and amusement impulse needs direction and supervision. Left to itself, it is capable of vast injury. Properly safeguarded it is capable of equally vast contribution to the development of character. Wild oats will be sown and nerves wrecked till the

Church enters in and ministers here, as it is her divine privilege and prerogative to do.

IV. Authority

There must be authority somewhere in the realm of religion. Under the Jews it was the law, modified from time to time by the enlarging conceptions of the prophets. During the Christian era several ultimate sources have been recognized over more or less clearly defined areas.

The Catholics rest their authority on a man, an infallible man, the pope. They have had no end of trouble with this dogma of the Church. The very fact that the doctrine of the Catholic Church has a history renders their position untenable. Their conceptions of religious truth have advanced somewhat in spite of the papal bulls and even a pope in more instances than one has recognized the fallibility of his predecessors. Intelligent Catholics will acknowledge the weakness of their position, but regard it as safe as any and so acquiesce in it.

With the Protestant Reformation came the doctrine of the infallibility of the Bible. This position is held to-day by millions and not till recent historical investigation revealed how uncertain the text of the Sacred Writings is in many places and how the present canon of Scripture was arrived at, was this position seriously questioned by the majority of reverent Protes-

tants. No man who has carefully looked into the issues involved could reasonably contend that the Bible as we have it is the proper final authority in our religious convictions. Immediately the question will be raised, Which Bible? The Catholic or Protestant? And which version of the many? No book that has come to us through the various vicissitudes that have preserved our Bible can be accepted as the ultimate authority. As between an infallible man and an infallible book, most men would choose the man, because there would be some chance to modify his position; but with a book, none.

Realizing the untenableness of this view some Protestant Communions have conferred on the highest Church court or judicatory the right of ultimately deciding all ecclesiastical and religious questions. The Episcopal Church for instance maintains that it is useless to inquire what was the original form of baptism. The Church in every age has "the keys" and can dispose of the matter, and beyond that point no one should undertake to inquire. This is far preferable to either the Catholic or the earlier Protestant view, since men compose the final court and men can be induced to change their positions in accordance with evidence or enlarging conceptions appealing to them as reasonable. These denominational courts, however, have done violence to minorities in every generation and assume without justifica-

tion that no Christian should undertake to go behind their decisions to the practice of the Church in the beginning.

Still another position we must examine—that of the local congregation as the ultimate authority. This is a view of a large section of Protestantism to-day, as for example, of that most rapidly growing of all the denominations in our country, the Disciples of Christ. So strong among the Disciples is the principle of local autonomy that no general representative organization has developed among them nor is there any likelihood that one can. The local congregation is self-determining from every standpoint, including the provision for ministers, and the only way they can do any coöperative denominational work is through voluntary incorporated boards supported by individuals of vision. Very clearly there would arise individuals among these people whose views would be different from the majority in a local church and so in those cases the liberty of conscience would be abridged. This form of ultimate authority is less likely, however, to offend the minority, because the people all live together and the membership of the local church is limited. It is, however, open to the same objection as that which obtains in the Episcopal Church.

Is there then any ultimate authority in religion? Most assuredly. It is the individual conscience

Spirit-led and instructed, interpreting for itself the Word of God and honestly endeavouring to comprehend His will, using all the means available in arriving at its decision, particularly the organized Church, the concensus of Christian opinion, and the historic development of the faith. No other position is consistent with God as the respector of no person or with the kingship and priesthood of each believer. Will this not lead to all kinds of heresy? Have we then lost confidence in the Holy Spirit's trustworthiness? Have we the right to decide the conditions under which our brother will relate himself to God? Who is proper judge of a man's servant? Is it not his own master before whose arbitrament he stands or falls? And Who is my Master? Is it not Christ? Who then can essay to take His place in determining for me in any particular my relationship to Him?

What then will be the need of the Church? It will be a voluntary organization of Christ's followers that they may the more efficiently express His will and the more readily promote His program in the world. Whether it be episcopal, delegated, representative, democratic, or what not in organization will be a matter of small moment, since it will receive in any case its powers from the voluntary consent of its members and will exercise no ultimate authority over their directly individual relationship to God. And a Church so

constituted will ultimately prevail over the world and Hell.

No man, no book, no Church judicatory, no local congregation can be for me as a child of God an ultimate authority. The Kingdom of God is within me. My own conscience is the only authority I can ever acknowledge as ultimate. So long as God's Holy Spirit speaks to men we need never fear the consequences of the supreme dignity and worth thus conferred upon personality. To deny here is to nullify the whole revelation of God's will as it is written in the Scriptures and in the hearts of men.

XV

CHRIST, OUR SUFFICIENCY

NOTHING is truer than that action is always followed by reaction. This axiom was long ago taught by the Nazarene in His Sermon on the Mount, when He said, "With what measure ye mete, it shall be measured to you again." Isaac Newton, centuries later, saw the same law operating in the physical world. He stated it differently, but the meaning is the same. "Action is equal to reaction" is physics for Christ's religious principle. We must not be surprised then and we must not lose heart if now we find a decided reaction from the high idealism of the years 1917–1918. In those fateful days we were ready to lay all we had on the altar of humanity. Altruism and sacrifice through service were the engrossing impulses of the individual and the national life. There had to be reaction from those high conceptions, come so suddenly to men, and in the trough of the slump we find ourselves struggling to-day. How shall we emerge?

I. The Problems of the Present Crisis

But first let us look once more at the problems

that this reaction has brought us. Internationally we are in a very awkward situation. We helped defeat the ambitions of the Kaiser and dictated the terms of the peace, yet we are not party to the compact and were for nearly three years after the armistice technically at war with the German Republic. We have been gloriously inconsistent, many think, in our professions of friendship and desire for coöperation with other nations and in our practice in refusing to ratify the treaty of Versailles. From lofty sentiments of international brotherhood and good-will we have descended, they say, to a conception of "America for Americans" that would do justice to a nation that considered itself the chosen people of God. From willingness to help the world in its heart-hunger for coöperation we have asserted our purpose presumably to be to make the most of our natural advantages and resources of culture and spirit, without allying ourselves with other nations in the common effort to improve the universal interests of all men. Other nations, with the exception of Mexico, Turkey, Germany, and ourselves, regard the League of Nations as a very feasible means of ending war. We fear our sovereignty will be curtailed to enter the League of Nations and so become the disturber of the peace of the world, we the nation that has loved peace and for the most part consistently pursued it throughout all our history. We want our Monroe Doctrine for the

Western Continents, but object to the same doctrine for the world as a whole. Those of us who object to these sentiments have reached our conclusions not as political thinkers, but as Christians. The fact that the popular vote has seemingly endorsed the view opposite to ours does not alter our conviction that our positions from the Christian view-point are right and destined ultimately to prevail. The impartial historian of the future, we think, will pause long and bewildered at the situation of America internationally at this critical time in world history.

Industrially, too, America's plight is most unenviable. Many captains of history have their whole thought fastened on profits. They regard labour as hostile essentially and inevitably to capital. The principle of the closed shop they strenuously oppose on the ground that it violates a fundamental right of the constitution, the freedom of contract, forgetting, say the labouring men, that there can be no freedom of contract where the contracting parties are unequal. Many industrial barons will not even confer with the representatives of labour on any issue. Labouring men, on the other hand, are determined to organize, to force the closed shop, and to raise their wages to the highest point possible. Both sides realize the tension of the times and both sides, except in some outshining instances, are prepared for the trial that shall test their relative strength. Selfishness

reigns in both camps, and confidence to win is professed. It is a grim, uncanny situation.

The race question, too, is far from settled. The best men of both races are tolerant and appreciative of each other, but the rank and file are suspicious and distrustful. At any moment some radical may appear who will inflame the passion of the masses and a deadly conflict be precipitated. The black man feels that his service in the war justifies his claim to equal opportunity as a man to achieve a career. The white man is determined to hold the darker race in due bounds. We have not seen the end of lynchings and race riots yet, we fear.

Education, too, is in a sorry plight. Ever since the days of Horace Mann we have been seriously engaged in constructing our public school system for universal education. Yet the number of illiterates is greater in America to-day than ever before. The selective draft revealed us to ourselves not only in the realm of social sin, but educationally too. We must pay our teachers better and make it possible for even the poorest child to have educational opportunities. Merely passing a compulsory attendance law will not be ample. Illiteracy and universal suffrage will destroy democracy. An intelligent electorate is fundamental to the perpetuity of civil and political liberty.

And then there is the allied problem of religious education. Lincoln said this nation could not endure one part free and another enslaved. We

are beginning to realize that it cannot continue free one part Christian and another pagan. Spiritual illiteracy is, as has been most expressively said, the forerunner of moral bankruptcy and national decay. It is useless to enlighten men's minds while their hearts and consciences remain benighted. We know now that every claim that has been made for Christian education has been justified and vindicated too sadly in the catastrophic breakdown of the German national character. The disaster to democratic government from a loss of moral stamina will be even more certain than in an autocratic country such as Germany was. We must construct, as we have seen, a system of religious education paralleling the public school system in order to save our nation from spiritual and moral decay. There is no problem more pressing to-day than this and none with more ominous consequences to the woe or welfare of the nation.

The spirit of sectarianism during the war period for the most part subsided. Only here and there did bigotry obtrude itself in those direful days, but it was smouldering underneath the surface of things, ready on the first occasion to burst forth into flame. We have now a situation in our country the most unique in Christian history—a longing desire for a broader and fuller fellowship with determination to strengthen the denominational lines at the same time. The stupendous sums of

money that were raised and are being raised in the various "forward movement" drives of the respective denominations have brought a new sense of power and a new sense likewise of denominational self-consciousness. Great wisdom and unbounded love will be needful if these very denominational achievements are not to prove a back-set to the growing sentiment for Christian union. Is the collapse of the Inter-Church World Movement to be partly attributed to denominational aloofness and jealousy? There is no doubt here is found a problem whose solution calls for the wisest statesmanship.

The evident decline in vital interest in religion is likewise cause for alarm. The theological seminaries are sadly depleted in attendance. The year 1919 witnessed a net loss in Protestant Church members of more than one hundred thousand. While the gain during 1920 was more than six hundred thousand, there was still a loss in number of churches and in ministers, and attendance on worship is at a low ebb the nation over. Sad is the spiritual plight of any people when Church membership increases and Church attendance declines. We must find the way to make the Church the chief concern of men. Note I say we must find it, for no nation has yet been able to survive the permanent loss of vital concern for religion.

Many other foreboding signs threaten to mar

the horizon of our day. There is not time to catalogue them now. Let us mention one other—the crisis in the missionary work of the Church. We must, we have seen, immediately find more than three thousand new workers and within five years ten thousand will be needed. The peoples of the non-Christian lands are becoming imbued with our Western civilization, but they will need the ideals of the Christian life to sustain them in making it a force for good rather than of destruction of the character they have already achieved. In order to win them to the standards of the Christian faith we shall need to examine carefully the influence of denominationalism in mission fields and revise in many instances our whole method of approach to their evangelization. The world is not won to Jesus yet. The task, rather the opportunity, is gigantic, but far from hopeless. It challenges us now as never before to find the essential heart of the Christian program and to present it so that its acceptance will be ready and inevitable. It is especially imperative immediately to win Japan and China, for as these nations go, eventually the world will go.

II. Foursquare Leaders Demanded

ow shall we emerge from a situation such as this?

We must have leaders, clear-visioned, perceptive, sympathetic, brave to undertake the measures

needful for redeeming the times. Eyes to see, ears to hear, hearts to understand, wills to go forward—these are the equipment of the leaders who shall bring us safely through the baffling emergency that now threatens to engulf civilization. Foursquare and unafraid must they be.

The times, we said, call for men of vision, men of insight and discernment, who will be able to penetrate with unerring accuracy the darkness and confusion of the problems that challenge us on every hand. And what will they see? Will they see the world about to return to sordid nationalism? Industry armed for civil war? Races unable to be reconciled except with each other's blood? Education on that universal scale unconditionally necessary to democracy a fatuous dream as yet? The religious nurture of the people a haunting mirage? The spirit of sectarianism triumphing over the spirit of brotherhood and love? The evangelization of the world an ill-conceived and impossible crusade of impractical fanatics? Not so. These leaders of vision, these men of insight, of discernment, will examine dispassionately these tumultuous issues and will look through the surging turmoil they have occasioned to the underlying cause. Their keen eyes will penetrate the veil that surrounds these problems and focus their discernment upon the central reason for what we see on the surface. And then they will look back to the origin of these things, and they will under-

stand that two antiphonal systems are in deadly conflict now, the one the system that maintains that privileged classes should lord it over the unprivileged, the other the system that exalts every man into sovereign relation to his own spirit. Seeing the origin, perceiving the issues at stake, these leaders can shape the plan of campaign that will bring victory to the right.

But they will need ears, too, these men will. There are voices to-day never heard before, crying in the night, crying for recognition, demanding to be heard. These leaders will hear them. There are the voices of fatherless babes in Belgium and France and Germany, crying without comfort and with no voice but a cry, the import of whose pitiless wailing is to make forever impossible of recurrence that horrible, dastardly thing which bereft them of parental guidance and care. Reinforcing that cry is the pleading heart of mankind crying out for the end of war in the interest of human brotherhood. There is Russia, restrained and oppressed through long centuries, suddenly liberated, crying for help, knowing not how to use her freedom, never having known it before. Certainly she has made false steps. Every babe in learning to walk falls to the floor many times. The Russian government is in its days of infancy now. It is no sign of superior wisdom to point out its weaknesses. It is proof of great-heartedness to lend assistance till it can care for itself. Industry

in all lands, not simply in America, is resonant with voices calling for readjustment of working conditions and for the application of that democracy to which men have committed themselves in political life to the problems of the working world, no rise of the proletariat this, but the struggling upward of the spirit of man for expression of personality. There are voices of prophets in the world to-day, prophets of race, of education, of religion, prophets that plead for measures and principles that promise opportunity for this expression of personality. The leaders competent for a day like this will hear these voices not like a second Babel, but as harmonizing in their primal impulse, an impulse expressive of the deepest longings of the heart. The unrest everywhere in life, the unrest that is our universal characteristic, these leaders will perceive to be the outcry of a free spirit imprisoned and struggling for release. The voices arise from many sources, but the attentive ear is able to perceive the unison of their plaintive tones and to harmonize their raucous discord.

These leaders, too, must have sympathetic hearts. There is to be no condescension, no Phariseeism in their attitude, no maukish sentimentality. The conditions that they see, the voices they hear, they are to recognize as existing for very personal reasons and as deserving sympathetic approach. Sympathy is the greatest power we can exert with reference to another, sympathy which is the ability

to identify ourselves with our brothers and interpret their hearts' longings as if they were our very own, nay, to make them our very own. Leaders must love in order to sympathize. No other type of leadership can avail in the crisis that now confronts us. Seeing the conditions of men and hearing their voices will only embitter their souls, unless leaders shall appear who also can and do in themselves incarnate the hopes and aspirations that have produced these conditions and caused these voices to be uttered. The sympathetic leader will understand the soul quality underlying the problems of the times and will seek the balm of its satisfaction in terms of spiritual ministry.

But there is also a fourth quality for leadership which the times require, a quality that will articulate the others with themselves and fit them for solving the otherwise appalling issues we face. It is the will to undertake, no matter what the cost may be to men or institutions, the will to undertake and the determination never to relax effort till the program has been accomplished. It is well to see conditions as they are; it is well to hear the pleading voices of the arising aspirations of men, it is well to sympathize with their soul-passion for freedom, for expression, for personality: it is absolutely essential to map out a program based on this vision, this perception, this sympathetic understanding and then to undertake a campaign that will make it real in the organization of the social

order and fruitful in the lives of men. Not every one that sees, that hears, that loves and sympathizes can lead us out of the chaos and confusion of the day, but they who in addition to seeing, understanding, and sympathizing, in love shall undertake the carrying out of the program that promises relief.

III. The Program Needed

But what is that program? It is the religion of Jesus Christ—it is the gospel He lived and taught —it is the ideals of life He exemplified. There is no cure for the nationalism that produces war but the application to international relations of that spirit of brotherhood, that willingness to sacrifice one for another, which is the heart of the Christian system. Of course the sovereignty which nations have in these latter centuries arrogated to themselves must be abridged. We have tried it and find it subversive of the peace of the world. Nationalism is selfish. Nations have persuaded themselves that they should get all they can for their own citizens. This is a false philosophy. Prosperity for the nation is not to be secured through getting all possible from other nations, but in rendering all the service possible to them. The world is a brotherhood, a social unity, says the gospel of Jesus, and whatever helps one member, helps all the others, and when one member suffers all the others suffer with it through that

wonderful circulatory system of the spirit whose life blood is propelled by the beating heart of mankind. Peace will never come till the Prince of Peace reigns in the council chambers of the rulers of the world. We all know this. We await the appearance of the leaders who will initiate His rule. Then wars shall cease and men give themselves joyously to the pursuit of the things that minister to the common good.

And the same is true of industrial strife and of racial hatred. We know that selfish interest will never solve these problems. So long as capitalists fasten their eyes on profits and labouring men on increased wages, so long as one race looks upon another as inferior and the object of exploitation, these problems will remain perplexing menaces to life and happiness. But suppose the capitalists should look upon the labouring man as a brother and member of his own family and the labouring man in turn should regard the capitalist as his friend and co-worker in the common effort to supply a legitimate need of mankind; suppose, too, that the white man should regard his coloured neighbour as a brother and determine to help him to larger life, the coloured man in turn regarding his white neighbour as a friend and sympathetic counsellor, what would be the result? All the differences that now divide employers and employees into hostile camps and all the jealousies and misunderstandings that inflame race passion and

threaten race war, would disappear, would disappear as naturally and as unobtrusively as the mist disappears before the rising sun. But what can bring us this change of attitude? The acceptance of the gospel of Jesus Christ as the hypothesis and norm of life, wherein mutual trust and brotherhood are the foundation principles of conduct,—that and nothing else.

We shall apply our principle to but one other issue—the religious condition of men, denominationalism in our own land and the conflict of native faiths with our own in foreign countries. How will the denominations come to see the waste of division and the profit of union? How will they be ready to sink petty differences and come together on the great fundamentals? How will they learn not merely toleration of, but love and appreciation for the brother that honestly differs from his brethren? And how will they acquire the ability to make practical the things they shall learn? The unescapable answer is the gospel of Jesus Christ, Who taught us to love one another as He loved His disciples and Who prayed for the oneness of His people that the world might believe His Father had sent Him to redeem mankind. Nothing but the gospel, the gospel in love and sacrifice, the gospel in action, will ever heal this gaping sore of Christendom, upon the healing of which the evangelization of the world depends. Look upon the fields, He urged His disciples.

They were white unto the harvest then, and they are white now. But a divided Church is impotent to apply the sickle of its truth, because forsooth it does not agree as to what is the truth. And the consequence? The consequence is that millions in the Christian lands look on in dismay, unable to comprehend the suicidal method the churches employ and so doubting the genuineness of the cause they profess to desire to advance, and our brothers in the non-Christian lands (How the heart aches to say it!), our brothers in non-Christian lands are denied an equal advantage with ourselves to know God and His righteousness, and so fight an uneven battle in the effort to realize His will for them. The gospel can best be presented to adherents of other religions, we have seen, in the thought of fulfillment of what they already have and as offering them a better spiritual weapon. We must, in other words, present Christ to them in the spirit of humility, and not in the spirit of intolerant superiority. Let us pray for leaders who shall be able to apply successfully the program of the Christ to the religious situation at home and in the foreign field: it is the only hope humanity has.

And now arises a very personal and practical question. What is my duty in this splendid crusade? Am I to sit idly by while my brothers perish? Shall I not see these things that stir the world for myself? Shall I not listen to and endeavour to understand the voices that arise from

so many quarters and directions? Shall I not in loving sympathy undertake to find the remedy for the solution of the problems that challenge me with all others in this hour? Shall I not devote myself to the application of that remedy that these ills may be cured and a new day dawn for men? How can I do this? There is but one way—for myself to accept Christ as the inspiration of my life and of all its undertakings and then to become under His direction a crusader completely dedicated to His cause, ready to sacrifice all that my brothers everywhere may accept Him too, and that the institutions that minister to their lives may also become imbued with His spirit. Conscious of my own weakness and of the inability of men in their own wisdom and strength to work the transformation of life and society so needful for the times, I will myself accept His program, willing to lead or to be led in its realization in the world, looking to Him as the power able to bring it through men to pass, in our weakness, acknowledging His strength, for He is our hope, our sufficiency alone for the tasks that challenge us as we look out upon the world so sorely needing to be reconstructed. The Christ of the gospel—He is our sufficiency, our sufficiency personally and for all the relations and institutions of life. We must choose Him to lead. He alone is able and sufficient.

XVI

THE LIFTING POWER OF CHRIST, THE CHURCH'S HOPE

THE leadership of Jesus is unique in the world. Born amid the cattle, cradled in the trough from which they ate, with never a place of His own during all His life on which He could lay His head, crucified with thieves, buried in a tomb belonging to another, this Man, cast out and rejected by the rulers of the day, has become the dating point for all history. But the uniqueness of His leadership is not discerned in these facts, marvellous as they are. He gave the world a new idea of leadership, a new view-point from which to estimate men and movements, a new spirit in which to live, a new power to rise to closer fellowship with God and brother-men.

Jesus was no scientist and yet He understood the interpretation of science as no scientist ever did. He saw to the heart of things and interpreted the facts of life in terms of His Father's will and purpose. To Darwin life was competition, a struggle between the strong and the weak, with the fittest surviving. To Malthus the in-

crease of population could be relieved of the direful consequences of overcrowding only by disease, pestilence, famine, and wars. The sad thing about these scientists, one of them a preacher, is that they arrived at their irrational and distressing conclusions after Jesus had given us the proper interpretation of the facts of life that drove them to folly and madness. No one can doubt that biologically the strong have survived the weak and that disease and war have on occasion thinned out the population of the world. On these points Christ agrees with Darwin and Malthus. But these men understood these facts which they had observed to be the inevitable and unchanging laws of life. Jesus knew better. He knew His Father's design in the creation of man. He knew that the weak as well as the strong are equally dear to God and that there is no respect of persons with Him. In terms of that knowledge He interpreted life not as competition but as brotherhood, and the ills of life not as inevitable consequences, but as the denial of that brotherhood, and the goal of life not as the survival of the fittest, but as the uplift of all. "And I, if I be lifted up from the earth," He declared, "will draw all men unto Me."

He was lifted up, lifted up on the cross, and He has been drawing men to Himself ever since. As the Leader of men, He lifts them up to higher places. We who have imbibed His spirit and adopted His view-point look upon the inequalities

of life as rebukes to our own sinfulness and are driven by the sense of brotherhood striving within our hearts to remove those inequalities by lifting our brothers out of them and up to our own standard and vantage-ground of life. And most marvellous of all, He has imparted to us and will to all the power to achieve the things our hearts assure us are right and which they impel us to undertake.

The problem of suffering has always perplexed the human heart, and appalled it when loved ones have suffered. Why should there be suffering and sorrow in life? "It is the process by which the fittest survive," says Darwin. "It is the method by which the surplus in population is eliminated," answers Brother Malthus. "It is the opportunity to prove our brotherhood and the challenge to men to make progress by removing the causes of sorrow and suffering," teaches the Christ. And we instinctively know He is right. The same facts, but a new insight. The same facts, but a new spur to progress. The same facts, but those very facts become the opportunity to achieve the goal of humanity, the lifting up of the weak to the level of the strong and the bringing of all mankind into the high estate of citizenship in the democracy of God. Christ has been lifted up, and behold the miracles He has during these twenty centuries wrought in the lives and organizations and attitudes of men!

When He came, men considered themselves, because of a certain incident in a Garden toward the morning of creation, superior to their mothers and wives and daughters and sisters. The lot of womanhood in His day was deplorable. Denied access to education, deprived of social opportunity, confined closely to the home, regarded as the property of father or husband, the life of woman was a drudgery, nay, it was a tragedy in those days, even as it is to-day in the non-Christian lands. He touched the life of woman and lifted it. It has taken a long time for us to recognize what He meant by His doctrine of brotherhood. The fact that we call it brotherhood rather than sisterhood shows how unwilling we have been to meet its implications in the spirit of equality and democracy. First came woman's domestic liberty, then civil rights, then educational rights, then political rights. The inequalities of the wage scale and the double moral standard show that we have a long way to go yet in applying Christ's teaching as to womanhood in industry and in social life, while even in His Church, where democracy should rule in its purity, the limitations set on woman's opportunities must be galling to her deeply religious life as they are disgusting to men who have sensed the will and purpose of God for His children. We have a long way to go yet, but when we consider the height to which we have ascended, there is every reason to rejoice and every encouragement

to hope for the fulfillment of Christ's promise to lift womanhood up to Himself. No wonder the women of the Church have ever loved our Master. He has redeemed them in a double sense.

When He came, childhood had no rights. Manhood was strong. Childhood was weak. Manhood was able to force its will upon childhood, and it did. Once upon a time when loving mothers brought their babes to Him for a blessing, His intimate associates, His disciples, forbade them to interfere with His larger work. When He perceived it, He rebuked them and, taking the babes in His arms, He blessed them, declaring that "of such is the Kingdom of Heaven." On another occasion He told them, after placing a little child in their midst, that unless they should become as such a child, they should in no wise enter the Kingdom. Christ honoured the family by coming as a member into it. He honoured motherhood by becoming the offspring of an earthly mother. He glorified childhood by entering life as a babe in swaddling clothes. Homes that have imbibed His attitude toward children are vitally affected in their estimate of childhood's opportunities. The young life entrusted to parents in such homes has become now their finest door of service to God and man. Christians now recognize that they are responsible for the life and conduct and accomplishments of their children. This conception of the sacredness of childhood has transformed the edu-

cational system of the world, and teachers now endeavour to discover the laws of God for the unfolding of the mind and to adapt educational processes to the child in terms of those laws. Education has in these latter days ceased to place its emphasis on discipline and begun to regard itself as the agency of direction and guidance for the developing soul made in God's own image. No wonder children love Jesus. He has brought them into their own and transformed the very terms and conditions of their life. This is not to say that we have reached the stage of perfection in our dealing with childhood. There are many hard-hearted parents yet who look upon their children as economic assets for the family budget. There are many money-crazed captains of industry who resent laws depriving them of the cheap labour of children. It is necessary for a Christian state to safeguard childhood by enacting labour and educational legislation. We deplore these tragic facts, yet we rejoice in the progress already achieved and we know that in Him and in His lifting power we have the principle that will eventually bring childhood into its perfect right. When all men become as little children, then will childhood be perfectly understood and appreciated, and then will the Kingdom of God be real in the earth.

When Jesus came, the poor were friendless, hopeless, spiritless. They were not even considered worthy the comfort of religion. He preached

good news to the poor and it startled the world. "Blessed are ye poor," He said one day in a notable sermon, and every horny-handed son of industry from that day to this has had a new impetus to perform his toilsome task. "God cares for me," muses the labouring man, "and He rates me not by my money, but by the fidelity with which I do the things I undertake; blessed be the name of the Lord." No wonder the poor have always loved Jesus. Other men, religious teachers and high Church officers too, regarded the labouring man as a sinner because of his poverty, but this matchless Nazarene pronounced a blessing on him and taught him of God's love. And as a consequence, a man can no longer be imprisoned for debt. As a consequence, industry is more and more taxed to protect his life and safeguard his old age. Not that we have yet reached the ideal state. We are far from it. The strikes and lockouts we constantly read about reveal a far from perfect condition. When groups of capitalists make war on the Y. M. C. A., the Y. W. C. A., and the Federal Council of Churches because they have expressed sentiments hostile to huge dividends at the expense of the human element in production, we recognize that industry is far from the Christ ideal. It is Darwinian rather than Christian in its organization. Christ would have labourers and capitalists alike recognize that they are brothers and in the spirit of brotherhood work

out their mutual relationships. Christian leaders to-day must not neglect to speak the gospel message for the industrial order, not merely pointing out its injustices, but showing how they may be removed in the spirit of Christian democracy. So shall the Kingdom of God come among us in power, power even to bring peace and good-will and reciprocated love to a distraught and pagan industrial order. Jesus is able to lift us up and out of it all, into a realm of joyous and loyal mutual service. He is able. Let's give Him a chance.

When Jesus came, the prisons were teeming with wretched inmates and prison houses were cesspools of disease and death, death physical and moral. Courts existed to exact suitable penalties from those who had broken the laws. Justice was not tempered with mercy and such a concept as the reformation of the criminal was foreign to the thought of the world. Behold the transformation His touch has wrought! Prisons are to-day for the most part models of sanitation and cleanliness. Every precaution is taken to keep the inmates physically fit. And the spirit of the administration of justice has fundamentally changed. Now the purpose of the whole judicial system is not centred in due punishment for crimes committed, but in the thought of returning the unfortunate men and women to their rightful places in the society of their brothers and sisters, restored in pur-

pose and renewed in heart and life. A special category is made for youthful offenders, and the juvenile judges are working miracles among the erring children of our hearts and homes. The whole conception of crime has likewise undergone a fundamental change. Crime is a disease, it is sin, a sickness of the heart, and is to be cured like any other sickness by the proper application of suitable remedies. Certainly there is protest against these sentiments. There are stern men who resent the mercy we now extend our brothers-in-bonds in the effort to rebuild their shattered lives. But there is no doubt on which side of the issue Jesus has taken His stand. It is our duty and our privilege, too, to lift up these downcast and defeated brethren, to lift them up to Christ. Nothing less than such an administration of the laws as will reform the offenders and restore them to fellowship with their brothers, to their own self-respect, and to sonship with our Father can satisfy the Christ Who came to lift up all men to Himself.

When Jesus came, medical science was quackery and doctors of medicine were charlatans and arch deceivers of the people. His sympathy for the sick and afflicted and His desire to restore them to health and strength again, to lift them up, set His followers to careful observation and study of the causes of disease and methods of prevention and cure, until to-day ten thousand miracles of healing

are wrought where He during His earthly life wrought one. Hospitals are Christian institutions and medical science flourishes only in Christian lands. When we send out our missionaries to preach and teach the gospel, we send along with them the Christian physician who has access to the heart of the non-Christian world second to no representative of the Christ. That it is our duty to be well and strong is a fundamental plank in the Christian platform and that poor health is not an affliction sent by God, but a condition remediable in accordance with the laws of the body, is a corollary to that teaching. And they who discover new and better methods of sanitation, they who discover the causes of diseases and how to vaccinate against them, they who discover better medicines for the diseases which constantly afflict our brothers and sisters, looking to that blissful day when perfected medical science shall have banished disease and sickness from men, they who do these things are treading in the footprints of the Christ and are His assistants in His effort and desire to lift up all men to Himself. We have a long way to go yet to achieve this happy goal, but it is a distinct challenge to Christians to reach it. No other religion has ever placed such emphasis on the bodies of men. But Jesus teaches us that all life is sacred to Him and that our bodies are the temple of the living God. We should not only not defile them, but we must keep them pure and strong

and healthful, and then we must use their purity, their strength, their health to help our Master lift all men to Himself.

When Jesus came, there was no real scholarship in the world. There were great thinkers, who had in their minds, as it were, wrought out certain systems of social and political philosophy, but such a thing as a body of experts given to the pursuit of knowledge and then applying their discoveries to the solution of the problems of the world was undreamed. He taught men to seek the truth and that the truth would make them free. He meant by this all truth, because all truth is but a revelation of God. Astronomy is nothing more nor less than thinking God's thoughts after Him, as Kepler so grandly put it. And the same is true of Chemistry and of Biology and of Geology and of Sociology and of Theology and of all the rest. Before His day, men thought they could ascertain truth by meditation. Deduction was the only logical process they possessed. It could never yield them any but a partial conception of truth. But when Jesus commanded men to seek for the truth, He opened up the door that led to modern science. He made the world real and gave it a purpose. Sad is the fact that the Church has so often arrayed herself against scholarship. Jesus rejoices, I am sure, in every advanced step scholars have made in the elucidation of truth and to Him all truth is a revelation of His Father's will

and purpose for men and in His eyes equally commendable. When Astrology lost its superstition through the earnest search for truth in the heavens and became Astronomy, a science upon which navigation in based and by which time is accurately recorded and in terms of which comets, eclipses, meteoric showers, the Aurora Borealis and the other phenomena of the heavenly bodies are scientifically explained, men reaped the boon Jesus had promised them. They ceased to fear these things and became free to use them to lift themselves and their brothers up into a completer appreciation of the beneficence of God. And when Alchemy became divested of its quackery and evolved into the noble science of Chemistry, men again rejoiced in the promised boon and became free to use the elements out of which God built the earth and the laws of their combination so as to promote life and industry. And the same is true of all science. Fundamentally there can be no conflict between science and religion—both are revelations of God, both emanate from Him and both alike lead to Him. If there is conflict, one or the other or in that regard both are false, and it becomes reverent men to seek for the truth, for then only can freedom come. Jesus understands all truth. He has promised to lift us up to Himself, where we, too, may see, understand, and appreciate the truth. He gave us the method by which to reach Him and every new conquest of

scholarship brings us nearer and nearer to Him. We have a great deal to learn yet. This universe is still in many directions a closed book. But the Lamb of God is able to open it. He is constantly opening it through the faithful seeking for truth of the scholars of the world, whose discoveries beneficently add to the freedom of men and inevitably lift them up toward the Christ, Whose spirit He promised should guide us into all truth.

When Jesus came, the political organizations that governed men derived their powers from the will of the rulers. That government then was greatest that could force its will upon the largest number of vassal states. But He touched the governments of the world with a new principle and transformed them in their essential aim and purpose. "Greatness consists not in authority, but in service," we find this magnificent Democrat teaching. "Governments derive their just powers from the consent of the governed," declared a later interpreter of His view. And in our day the whole world has been engaged in a bloody conflict to rid mankind of autocracy and to make the world safe for democracy. Wars of conquest are no longer thinkable. Wars of aggression are unholy, and no nation now dares undertake a war without endeavouring to justify its cause to the Christian conscience of mankind. What tribute this to that gentle Man Who could have called an army of angels to His defense, but Who suffered the death

of the cross, that He might teach men His Father's love for them and how peace is ultimately to come on the earth. The League of Nations is an essentially Christian document. Designing politicians may delay its coming. Their own blood be upon them, as also the blood of the others that shall be shed because they were in their partisan blindness unwilling to ratify an agreement by which its spilling would have been unnecessary! The Disarmament Conference is in essence a Christian assembly. God grant that the spirit of Christ may guide its deliberations and inspire its conclusions! We are a long way yet from the realization of the Christian ideal in the governments of the world, but the progress of the race from the despotic tyranny and autocracy of the past to the recognition of democracy as the only defensible principle for the organization of political units is cause for rejoicing, is tribute to the lifting power of the Christ, and is prophecy of that day when men shall beat their swords into pruning hooks, of that day when wars shall cease, of that day when governments shall find their real reason for being not in the authority they exercise, but in the service they may render not to their own citizens only, but to all the world in the name and in the spirit of Christ.

Nor must we fail to record the uplifting power of Christ for the individual man. He chose His disciples from the humble walks of life and lifted

them up to be the leaders of the world. Peter, the cursing fisherman and man of ungovernable temper, became Peter the rock and Pentecostal preacher. Matthew, the publican, became the author of the finest account of his Master's life. Paul, the Pharisee, became the apostle to the Gentiles and the author of more books in our Bible than any other man. Hadley, the drunken bum and sot, founded a world-famous rescue mission. Moody, from an humble clerk, became one of the world's most powerful evangelists. "Billy" Sunday, after that memorable experience in the Pacific Garden Mission, is the flaming evangel to countless thousands. Jesus, by His magic touch, lifts men, draws them to Himself, makes little men into big ones, transforms pigmies into giants, out of sinners and outcasts produces saints and prophets of the hopeful way. Wherever He has touched the life of any man He has lifted him up to higher and holier estate. And He will ever bless and uplift the individual soul that puts its trust in Him. Oh, the unspeakable joy of the life uplifted through vital contact with Christ!

The millennium is yet to come, but it is coming. It is being born before our very eyes, and we are privileged to hasten its full realization among men. The millennium is not something to be dropped down out of the sky upon men. It is a state of bliss possible of realization through the lifting power of Christ, assisted by His followers on the

earth. Just as He has lifted women and children from their low estate to where they now are, with larger promise for the future; just as He has touched the lives of the poor and the prisoner with hope and cheer and lifted them up; just as He has created for uplift to man medical science and true scholarship; just as He has given a new spirit to the governments of the world; just as He has touched the individual man with newness of life and power and everywhere made him a king and priest unto God; just so He is able to touch all of life and every institution that ministers to life, and the social order in even its remotest and most minute details, and lift them up to Himself. And when He has done it through His spirit and the loyal, devoted assistance of His disciples, the millennium will have come and that "one far-off divine event toward which the whole creation moves" have been consummated.

The inspiring, challenging word for you and me as His followers is, that He has honoured us by giving us part with Him in lifting up all men and drawing them to Himself. In His lifting power resides the hope of the Church in the present crisis.

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